LIGHT ON THE DANCE

by
M.F. HAM
EVANGELIST.

The Modern Dance

A Historical and Analytical Treatment
of the Subject

Religious, Social, Hygienic, Industrial Aspects

As viewed by

The Pulpit, the Press,

Medical Authorities,

Municipal Authorities,

Social Workers, etc.

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Illustrations by Will N. Noonan

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PREFATORY NOTE

IN the course of an evangelistic campaign in Palestine, Texas, in May and June, 1914, I delivered a sermon on The Modern Dance. There was such a demand for copies of the newspaper report of that sermon that I published an edition of 5,000 copies thereof in a small pamphlet. That edition has become exhausted, and the demand for it has grown rather than diminished. And in the meantime I have accumulated quite a store of additional matter bearing, with more or less impressiveness, upon the subject; for the evil itself has grown so rapidly as to cause thoughtful men and women the gravest apprehension as to the downfall of our civilization, if not of the extinction of the race itself.

Therefore I have determined to revise and enlarge upon the Palestine sermon report. This revision and enlargement are embodied tn the pages of this little book. I send it forth in the hope that it may serve to glorify God and save many young men and women from one of Satan's most fetching appeals to the lust of the flesh.

THE AUTHOR.

Anchorage, Ky., June, 1916.

Two Reasons why I
fight the dance.
Martha Elizabeth & Dorothea Ham

WHEREFORE do the wicked live—They send forth their little ones like a flock, and THEIR CHILDREN DANCE—and in a moment they go down to sheol.

And they say unto God, Depart from us; for we desire not the knowledge of thy ways.

What is the Almighty that we should serve Him?

And what profit should we have, if we pray unto Him?

Job, 21:7-15

FORMERLY THEY TOUCHED FINGER TIPS –
NOW, FROM NOSE TO TOES.

INTRODUCTORY.

A PLEA FOR AN OPEN MIND.

The two things responsible for most of the mental and moral darkness so prevalent in the world are and always have been pride and preconceived opinions. Therefore the reader of this little volume is urged, for his own sake, to lay aside all pride and preconceived opinions and enter upon its study with a mind open to whatever light he may find in its pages, even though this light may consist of unwelcome truth.

Above all things, do not prejudice your mind against the things you find herein because your mother danced, and you fear that if you admit that dancing is an evil you thereby reflect upon her. Remember that I am treating of the modern dance, which is no more like the dance of your mother's day than home is like hell. Then, they barely touched finger tips; now they touch from nose to toes.

And I will concede at the outset that not every one engaging in the modern dance is conscious of its evil. For the dancers of today are of two classes: One knows the evil of it, the secret of its impurity, and are themselves conscious of guilt; the other has been led into it because it is a popular amusement indulged in by people of high social standing, their associates indulge in it, and their own eyes never have been opened to the horrible sinfulness of it.

You can always identify the first class. They will be violently censorious of every denunciation of their darling sin, and will profess to be incensed and outraged by the severe things said about it; hoping thereby to impress others with their own innocence of any evil knowledge. Only those conscious of guilt ever get mad at the exposure of sin.

CHAPTER I.

MUCH POPULAR IGNORANCE CLEARED AWAY.

But you will say, How is it possible for intelligent people to be engaging in what you call horrible sin and not know it?

In order to understand that, you must understand more than you ever knew, I dare say, about the author of all evil. One of Satan's cutest tricks is to so blind people to truth that they will believe evil is good.

And there is no other thing of equal importance about which there is such widespread misconception as about Satan; hence we shall devote a few paragraphs to a brief clearing up of these false ideas. In order to be as brief as possible, to be intelligent, we shall not quote the numerous scriptures to which we shall refer as authority, but only cite them by chapter and verse, and we insist that every reader who would be enlightened by these pages get his Bible and look up these references and read them as he studies.

In the first place Satan is not a mere evil influence; but a person. His personality is as clearly taught in the Bible as that of Jesus Christ.

In the second place the devil is not a repulsive person with a horned head, cloven hoofs, a forked tongue and a barbed tail. That idea never came from God's word, but from pagan art. And the devil himself is the author of it; for it has worked greatly to the disadvantage of men and immensely to the advantage of the devil.

Quite to the contrary, the old devil, Satan, originally was the wisest, most powerful, most beautiful and most fascinating of all God's creatures. He had charge of the worship in heaven, and in power and authority he was next to God Himself. Indeed he was so highly endowed that he aspired to usurp the throne of God, and he was so fascinating and influential that he was able to enlist in his rebellion myriads of lessor angels, and together with them he was cast out of heaven.

Now there are three heavens, namely: The air about us; the realm of the stars and planets; and the illimitable space beyond these. It was into that third heaven that Paul was caught up and beheld things which he said it was not lawful for him to tell. And when Satan and his host were cast out of that heaven he became their ruler in the other heavens and in earth.

In Luke 10:18 Jesus says, "I beheld Satan fallen as lightning from heaven." When he was created and when he fell, we do not know. I believe that his fall so angered God and disrupted heaven that the earth lost its form and became void and dark on this account, and at the creation of man God gave it light again and form and fruitfulness. At least we know that Satan fell before the creation of Adam; for then he was an evil being. See Jer. 4:23-27. He was called the serpent; but the serpent was not then a reptile. After he was cursed he became a reptile. He never could have fascinated Eve as a reptile. And that is now only his bodily form. As a spirit, Paul tells us he is still able to transform himself into an angel of light, and he can transfer himself from place to place with the rapidity of thought.

In 2d Peter 2:4 we are told plainly that the devils were angels whom God cast out of heaven when they sinned. The same truth is found in Jude 1:6, and in Isaiah 14:12-15 we are told what his name was before he fell and for what he was cast out.

Many passages of scripture indicate the high rank of Satan and the marvelous powers he still possesses. In John 14:30 and 16:11 Christ called him the prince of the world. In Ephesians 2:2 Paul calls

him the prince of the powers of the air (the lesser devils), and the spirit that now worketh in the sons of disobedience. And in 2d Cor. 4:4 Paul calls him the god of this world and we are told elsewhere that "The whole world lieth in the power of Satan." Hence the warnings of Jesus to His disciples to keep themselves separate from the world, and not to be conformed to this world, and that they are not of the world. The mission of Christ is to redeem the world from the power of Satan.

In Luke 4:6-8 Satan makes the bold claim of ownership of all the kingdoms of the earth, and Christ did not dispute it. But the most remarkable passage indicating the power and majesty of Satan is Jude, 9th verse, where we are told that he disputed with the archangel Michael for the body of Moses; yet Michael durst not bring a railing accusation against him. Superior even to an archangel!

Nor is the devil in hell, and he will not go there till Christ binds him and casts him there at His second coming; and then he will not go there as a reigning monarch of that region, but as a bound, chained being as helpless as any other sufferer there.

Satan's subjects are first the fallen angels (see Matt. 25:41); second, demons (see Matt. 9:34); third, disembodied spirits (See Rev. 16:14); fourth, spiritual hosts and world rulers (see Ephes. 6:12); fifth, all men who are disobedient to God (see Ephes. 2:2).

Therefore every person not surrendered to and a subject of Christ is a subject of Satan, controlled and actuated and blinded and misled by him. He uses the lusts of the flesh and the dazzling glitter and blaring noises of the world to ruin you and all others held in his power, and among these allurements is the dance.

For an illuminating instance of Satan's control of men, read the 10th chapter of Daniel. Daniel was prime minister of Cyrus, then the most powerful monarch on earth. From Jeremiah's prophecies Daniel had learned that after 70 years of captivity in Babylon, Cyrus was to let the Jews go back to Jerusalem, and the 70 years were about up. So he went out by the river bank and engaged for 21 days in earnest prayer to God to put it into the heart of Cyrus to send his captive brethren back home. On the 21st day an angel appeared to him and told him his prayer had been heard the very first day and he had been sent to change the heart of Cyrus; but on reaching Cyrus he found one of Satan's angels guarding the heart of the great king, and this wicked angel fought him off for three weeks, till the archangel, Michael, came to his aid and the two of them drove off the devil's angel and got possession of the monarch's heart and moved him to grant the decree of liberation.

In Ephesians 6:10-12 Paul warns you that the foes you have to meet are more than human, and how you must prepare to meet them. It has aptly been said that your heart is like a house beset by three thieves, one of whom is on the inside and the other two outside, and the one concealed inside is ever watchful of an opportunity to let the other two in. This inside thief is the lust of the flesh and the two outside are the world and the devil.

Hence as you read the revelations of this little book, constantly bear in mind what you are up against, and it will not be so difficult for you to understand things which otherwise would puzzle you.

CHAPTER II.

BRIEF HISTORY OF THE DANCE.

Dancing is a very ancient exercise or custom, and in studying its history I find that there are three classes of dances, each distinct in nature and purpose from the others.

First, there is the religious dance of various kinds, which constitutes an act of worship of both true and false religions. It was generally practiced on joyous occasions,—anniversaries of great victories, or on other occasions for great rejoicing. We can find many records of this dance among the Hebrews as well as among Pagan nations.

The second dance is the vaudeville after dinner, Pompeian dance. It was indulged in by women in ancient times, generally nude, for the entertainment of guests or a select company at some theatre or banquet or oriental court. The dance of Salome before King Herod, which resulted in the martyrdom of John the Baptist, is an illustration of this kind of dance.

The third dance is the dance indulged in by both sexes for their own pleasure and was practiced, according to the earliest history that we have, by the heathen prior to their sexual indulgences. This was very common among the lower tribes and also became a popular amusement among the low dilettante element in Grecian and Roman society in the time of their decadence. Cicero, the Roman orator, would often say, "No one dances unless he is either drunk or mad." This statement is a fair expression of the opinion held by the better classes of Egypt, Greece and Rome, concerning the dance of pleasure in the days when their civilization had reached its height. We also find that a little over 200 years ago it became a popular amusement among the Germans, but was finally repudiated by the better class of that people and went to its grave. It was revived in France during the days of Lord Byron and was introduced into this country along about the time of the war between the states.

DANCE OF REJOICING.

In the first named dance, which was a religious dance, the leader with timbrel in hand generally went out and was followed by several others of her own sex who went through every motion of the leader, and as there were no fixed rules they varied at her pleasure. At a very early period this form of dance was enlisted in religious ceremonies. In time

the heathen nations perverted this dance from purposes of worship to purposes of amusement wherein the two sexes intermingled. The ancient Egyptians held these mixed dances in honor of their goddess, Isis, and later on they appeared in Rome in honor of Venus. During their bondage in Egypt, the Israelites had become familiar with the Isis dance, and no doubt it was that sort of dance in which they indulged around the golden calf at the foot of Horeb which led to the destruction of three thousand of them to teach the rest that the wrath of God abides on such wickedness.

THE BIBLE DANCE.

From the accounts of the sacred dances recorded in the Bible we learn that the performers were usually a band of females who on occasions of great rejoicing volunteered their services. See Ex. 15:20 and 1st Sam. 18:6. And they were characterized by the following peculiarities which completely differentiate them from the modern dance:

First, they were never performed by both sexes together. Psalm 68:25 speaks of the singers going before, then the minstrels followed, and after them came the damsels in a third company playing their timbrels. In Jeremiah 31:13 we read, "Then shall the virgin rejoice in the dance; the young men and the old men together." The Bible dance was always an expression of rejoicing. Such a dance is an expression of natural emotions. When I return home after a long absence, my little girl dances about for joy. In times of great religious joy elderly women sometimes dance as they shout. It is an expression of their ecstatic happiness. It was thus that Miriam danced, "beyond the sea," and David danced before the returning ark, so long absent in the hands of the enemies of his nation. It was thus that Jeptha's daughter danced as she went forth to meet her father as he returned at the head of his victorious army. It was thus that the women danced in celebration of David's victory over the Philistines. It was thus that the women of the family danced for joy at the return of the long absent Prodigal Son.

Second, these dances never were performed in a house or closed hall or room; but always in open fields, groves or highways.

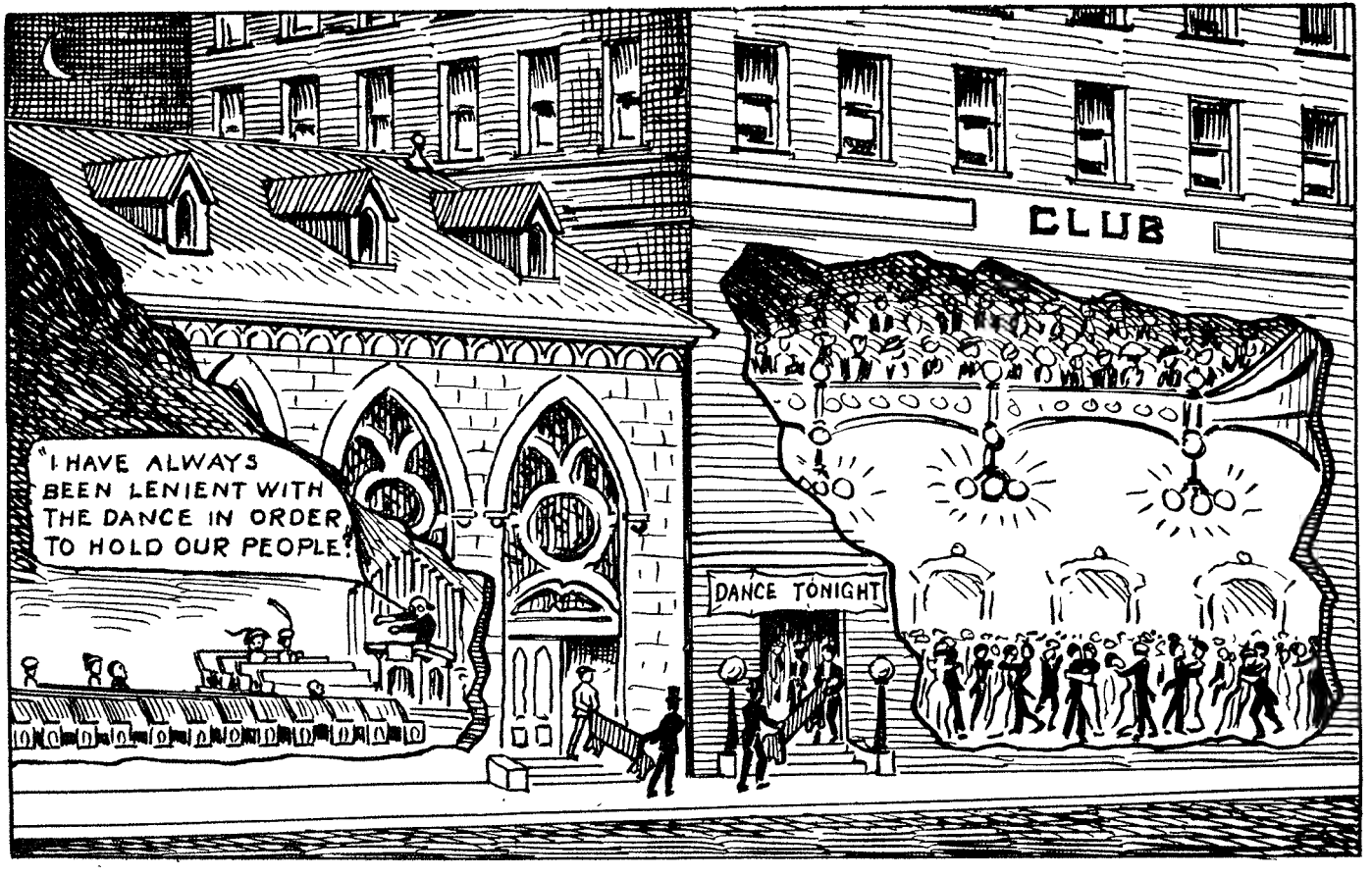
Third, they were never performed at night; but always in the day time.

The only dance, therefore, which can find any sort of justification in God's word must be performed by only one sex at a time, out in the open, and always in the day time. And the only mixed dances recorded in the Bible were those so severely condemned in Job 21; 11-15 and in the 32d chapter of Exodus. When perverted thus from its sacred use to purposes of amusement, the dance was considered infamous and godless.

This brings us to a consideration of

THE MODERN DANCE.

And it is to this dance that we shall devote this volume. What has gone before shows that the religious dance was an act of worship,


"I HAVE ALWAYS BEEN LENIENT WITH THE DANCE IN ORDER TO HOLD OUR PEOPLE."
CLUB
DANCE TONIGHT

the Pompeian dance was for the entertainment of others, and the mixed dance alone is for the selfish amusement and gratification of those who indulge in it.

Sin is always progressive; hence when the dance was first perverted to social frivolity among civilized people, it was given the comparatively harmless form of the old square dances, the quadrille and minuet of our fathers and mothers. But as the years have come and gone the devil has stealthily insinuated more and more evil into this seductive snare till today we have the following very formidable

List of Modern Dances: The Waltz, two-step one-step, and all their family known by such names as turkey trot, grizzly bear, bunny hug, honey bug, gaby glide, pollywog wiggle, hippohop, ostrich stretch kangaroo canter, dizzy drag, hooche cooche, Salome dance, necktie waltz, Bachannalian waltz, hesitation waltz, love dance, shadow dance, wiggle-de-wiggle, pickaninny dandle, fuzzy-wuzzy, terripan toddle, Texas Tommy, Boston Dip, kitchen sink, cartel waltz, boll weevil wiggle, Arizona anguish, Argentine ardor, lame duck, chicken flip, grizzly glide, maxixe, shiver shake, cabbage clutch, puppy snuggle, fado foxtrot, syncopated canter, lemon squeeze, hug-me-tight, tango, etc., etc. But no matter by what name they go all are just plain hugging set to music, and we want to determine whether any of them can be indulged in to the glory of God. For that is the Pauline touchstone—"Whether you eat, or whether you drink, or whatever you do, do all to the glory of God."

CHAPTER III.

MANY WITNESSES TESTIFY.

Treating my readers as a jury, I propose to introduce sufficient evidence to convince any unprejudiced mind open to the light of truth that the modern dance is an institution conceived in lust, born of heathen parentage, nurtured and reared in brothels, and that it has been introduced into and fostered by society because it does give lustful pleasure; but that it is destructive to spirit, soul and body and is a menace to the integrity of our civilization. The first and strongest of this evidence comes from

THE CHURCH.

Every branch of the Christian church bottoms its teachings on the Bible, and especially those cardinal principles laid down by the Great Teacher. In Matthew 5:28 He says, "Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart." God's teaching is to abstain from every form of evil.

You may say that you know Christians who endorse the dance. What evidence have you that they are Christians? The Bible says that "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

I know that many people seek to give respectability to this destructive form of social dissipation by claiming that two of the strongest branches of Christendom, the Catholic and Episcopal churches, tolerate the dance, if they do not encourage it. I propose to remove that stigma from those two churches in this treatise.

The Catholic Church Condemns.

The plenary council of the Roman Catholic church met in Baltimore several years ago and uncompromisingly condemned the dance as frought with the greatest danger to morals.

Archbishop Spaulding said that 19 of every 20 fallen women coming to the confessional attribute their fall to the dance.

The Montclair, N. J. clergyman, Rev. Father Wm. A. Brothers, declared that "indulgence in the turkey trot, the tango and other objectionable modern dances is as much a violation of the seventh commandment as adultery."

The Rt. Rev. James Blenk, archbishop of New Orleans, said in a sermon at the Jesuit church, December 8, 1913, regarding certain modern dances: "Has it come to this, that our boasted society—our boasted civilization, even our Christianity— should be banished to make room for the vile corruption freighted with the miasma of the underworld? I appeal to mothers and fathers for the love of God to set your faces against this outrage."

Rev Edward F. Hannigan, pastor of St. Patrick's Roman Catholic church, Long Island, whose parishioners number over 4,000, said: "If I were the presiding judge in any court I would sentence any woman who danced the turkey trot to a year in the penitentiary, and would send her partner to the country fail for three months. Such penalties would be mild in comparison with the sin the young persons who go through such dances are committing. The women who travel the Great White Way are less immoral than the so-called respectable young women who dance these sensuous dances."

The tango has been denounced from the Vatican in Rome, January 15, 1914. The cardinal secretary says: "The tango must be prohibited absolutely in the seat of the Roman Pontiff, the center of Roman Catholic religion. The clergy are urged to raise their voices in defending the sanity of Christian usages against the dangers threatening and the overwhelming immorality of the new paganism."

Catholics in the Cincinnati diocese who may dance the tango, turkey trot and other objectionable glides can not obtain forgivenness of their sins, according to Archbishop Henry Moeller.

Our authority for the following utterances of Cardinal O'Connell of the Catholic Church and Rabbi Wise of the Jewish faith is The Literary Digest of Jan. 31, 1914:

Cardinal O'Connell, of Boston, has followed the Cardinal Vicar in as comprehensive views, seeing in "the play, the magazine, the ballroom," evidence of "an ever-increasing disregard of even the rudiments of common decency of dress, of deportment, of conversation, and of conduct." In a recent sermon, rather fully reported by the New York Sun, he says:

"Little by little the bars have been lowered, letting out the few influences which held society in restraint and letting in a very flood of folly, of insatiate greed for amusement of any and every kind, until what even a few years ago would make a decent woman blush to see in others has become so common that even decent women now accept as a matter of fact for themselves and their daughters.

"We need be neither prude nor Puritan to see and to realize that something is passing in the heart and the mind of the women to-day which is leaving them hard and unwomanly, and that year by year this transformation goes on until, if it continues, there will be neither home nor family, nor normal womanly nature left.

"If this is the new woman, then God spare us from any further developments of an abnormal creature. Certainly this is not the Catholic woman who is true to her faith and is not easily influenced by these modern fads of a new paganism. She has her standards and she stands by them unchanged."

Many other Catholic bishops, in answer to an appeal from the New York Times, join in vehement denunciation. The letter of Bishop Schrembs, of Toledo, is characteristic:

"In answer to your recent communication, permit me to say that the amusements of a people are, in a measure, a reflex of its morality. There is a wave of sensualism sweeping over the land to-day, and on its crest it has carried with it the suggestive fashions of dress and the nauseating revels and dances of the brothel. 'Dress and dance under such conditions' are destroying the very sense of womanly reserve and decency. They were born of the sensualism of the brothel, and they quite naturally beget sensualism in return."

In a sermon to his flock Rev. Father Donnelly, a New York priest, read the New York Sun's editorial copied elsewhere in this book.

The reading was listened to with the closest attention, and as Father Donnelly finished he added:

"Now, that does not come from a church paper; that is not from the Catholic Times nor any other organ of a church, but from a non-sectarian paper, one might call it a pagan paper. If newspapers are so stirred up by the terrible conditions existing, what must we of the church think? What must be the truth? What must be our duty? It is unnecessary for me to add anything at this time"

There are many other such denunciations from the lips of men who rank foremost in the Roman Catholic church, but space forbids that I give more.

Jewish Church.

Previous to these public denunciations by the Catholic Church, Rabbi Wise, in Carnegie Hall, launched a philippic against dancing. In the New York **Tribune's** report he is represented as saying:

"My objection to so-called modern dancing arises out of the belief shared by many that it is only a phase of the wide-spread social deterioration which we see about us. Nothing could be more serious to a democracy than that general lowering of standards, that wide-spread debasement of tone, the evidences of which are many and multiplying.

"Not only does clean dancing seem to have passed, but even decent walking is much too rare. One is nauseated by the spectacle of women walking in suggestive and vulgar fashion. There is much about the manner and the matter of womanhood to-day that suggests a lowered attitude toward life. The women of the streets, and not merely the women of the streets, look as if they would copy the fashion of the creatures of the harem save that they lack the modesty of the women of the harem to be seen in Eastern lands. The theater but reflects the atmosphere of our day, some of it fine and of high purpose, but more of it pandering to tastes diseased and decadent.

"No sane man would belittle the joys of life nor cloud the brightness of life's sweet and wholesome pleasures. But that is not joy nor gladness which, in the guise of modern dancing, can be had only at th cost of life's finest and tenderest sanctities.

"Nearly all men and women were shocked when these wretched dances were perpetrated for the first time. If one were to enter a New York ballroom to-day for the first time after ten years' absence he would be struck dumb and speechless with disgust and astonishment at the degeneration which has come to pass within a little time.

"That older people indulge in the new type of dancing excuses neither the dancing nor the fools of an older growth who suffer themselves to be enticed by its low vulgar fascination. Modern dancing is popular, not because of its grace, but because of its appeal to our lower nature."

Episcopal Church Denounces.

Bishop Hopkins of Vermont charges it with a premature excitement of the passions inconsistent with baptism.

Bishop McIlvain of Ohio says the only line is entire exclusion. He declared that "it is renounced in baptism, its renunciation is ratifed in confirmation and professed in every participation in the Lord's Supper.

Bishop Coxe of Western New York in a Lenten pastoral, said: "I will not confirm anyone who will not renounce the dance."

Bishop Johnson of the Episcopal church of San Antonio, before the diocesan council of West Texas, had the following to say about these modern dances: "These dances have passed the limit and are properly classed as vulgar, immodest and indecent, and therefore ought to be

ostracised by all respectable people. * * * Such dances are introduced directly from the brothels; and when we consider how many of the young men of today are habitues of these low places where they have engaged in these lascivious dances with fallen women, mothers and fathers who value the purity of their daughters should see to it that they are protected from that close personal contact which these dances encourage, if they do not actually necessitate. When we consider that a very large percentage of the surgical operations which married women are cruelly subjected to on account of youthful indiscretions and practices of their husbands, too much care can not be taken to remove every cause calculated to increase this terrible evil. One of these causes is the immodest and indecent dance which society is sanctioning and which leads young men to the brothel to assuage passions which were aroused by such dances. I wish to have it understood that I will not knowingly confirm any person, male or female, who will not first agree to give up such objectionable forms of amusement. I have been shocked beyond expression to learn from unquestionable authority that married men engage in these dances, closely embracing the wives of other men, while their own wives are being similarly embraced by other men. It is shocking beyond words fittingly to characterize. Nothing but evil, and that continually and growing worse, can come from such a corrupt and demoralizing state of scoiety."

The council by unanimous vote indorsed the utterances of Bishop Johnson.

The Other Churches.

It is not necessary to quote the decrees of other churches, such as the Presbyterians, Baptists, Methodists and Disciples, for it is well known that for years their voices have been raised against the dance in most emphatic terms.

No Dancer Can Be a Christian.

There can be nothing clearer, as an all-inclusive proposition, than that no Christian church of any sect can tolerate dancing by its communicants; for nothing is plainer than that no dancer can be a Christian. The Greek word, Komo or Komos translated "rioting" in Romans 13:13 and "revellings," in Gallatians 5:21, and "revellings" in I Peter 4:3 meant dancing in the original. But correct translations of the original Greek aside, let us take the common English meaning of the word "revellings" in the following passage, and see where we land: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as also I have told you in times past THAT THEY WHICH DO SUCH THINGS SHALL NOT INHERIT THE KINGDOM OF GOD."—Gala. 5:19-21. Now if dancing isn't revelling then there is no such thing as revelling. Dancing is also lascivious, else nothing is lascivious. If dancing isn't wanton, then nothing is wanton.

Surely those two great apostles had abundant warrant for classing dancing among the lowest and ugliest lusts of the flesh, and therefore deadly to the soul and spirit.

The Pope Puts Ban On Dancing.

LATER:—Since the foregoing Catholic expressions were put in type, we find on page 4, Part One, of The Dallas News of Sunday, June 4, 1916, the following right up-to-date law of the Catholic Church:

Special to The News.

New York, June 3.—Pope Benedict has put a ban on dancing under the auspices of parish churches in the United States and Canada. Cardinal Farley will issue a letter next week to the pastors of his arch diocese, announcing the new rule which, it is understood, will take effect immediately.

The text of the Vatican ruling became public in Roman Catholic circles today and caused consternation. One reason is that many parishes depend on an annual ball to help meet the expenses. What can be a substitute is a problem yet unsolved.

THE WORLD'S GREATEST PREACHERS.

Some of you think that only wild-eyed, long-haired evangelists have ever attacked the dance. However, we find among the men of God who have warred against the dance such names as Henry Ward Beecher, Charles H. Spurgeon, D. L. Moody, Sam Jones, Gypsy Smith—did you ever hear of him? One of the world's greatest evangelists, and this is what he said: "When you dance it is not the music that appeals to you, but it is the cuddling. It is the hugging that accompanies the music. The reason you like it is it appeals to the very worst in you. There is not one among you that would like to see your husband or your wife in the same position the next morning following the dance as you saw them at the dance. If you did you would at once institute proceedings for a divorce."

In most cases it would be a shotgun. They wouldn't think of fooling with any remedy as mild as a divorce.

G. Cambell Morgan, pastor of the Congregational church in London and the greatest man in that denomination; Chas. G. Finney, F. B. Meyer, the man who had more to do with the social cleaning up of London than any other one man; Len G. Broughton, the man who pulled out of his little church in Atlanta because of its dancing, card-playing, theater-going, worldly members, and with 300 loyal members who followed him, built up a church of 3,400 members and an auditorium that seats 5,000; J. Wilbur Chapman—when I was in Richmond I heard the dancers still "cussing" him because he preached against their dances—Courtland Myers, Johnson Myers, R. A. Torrey, Willam A. Sunday and every other minister that ever stood for spiritual religion.

FOREMOST MEN OF THE WORLD.

At the earnest request of President Wilson, the inaugural ball was omitted when he was inducted into his great office; and because of

scandals attending previous inaugural balls, the Texas legislature ordered a discontinuance of that function, and for the same reason several colleges and universities have suppressed dances as features of commencement exercises.

On Nov. 24, 1913, Emperor William of Germany issued a royal edict forbidding all officers of the army and navy of that country from dancing the tango and other modern steps. That this edict has been strictly enforced is indicated by the following special having a Berlin date line: "Saxon aristocratic circles are in a flutter over the sentence of five days' arrest just imposed on a young count and military officer for dancing the turkey trot and bunny hug in violation of the police regulations."

Mr. Horace Bushnell, the great educator, said of our modern dances: "They are the contrived possibilities of license which belong to high life when it runs low."

Gail Hamilton, the noted author, said the central source of the attraction of the dance was sex, and an amusement that depends upon sex for popularity is dangerous. "The very pose of the parties engaged suggests impurity."

"Were you to see your wife or daughter in the same attitude next morning, as in the dance."

Dr. Wilkinson said "The track of the ballroom is strewn with wrecks of characters and lives. It mingles the sexes in such closeness of personal contact as—outside of the dance—is nowhere else tolerated in respectable society."

According to the words of Dr. Howard Crosby, "the foundation of a large amount of domestic misery and domestic crime was laid when parents allowed the sacredness of their daughters persons and the purity of their maidenly instincts to be rudely shocked in the waltz."

Cicero, the pagan orator, denounced the dance as both silly and immoral. When mayor of New York, the late Judge Gainor threatened to jail any dancing teacher who introduced the tango into his school. Mayor Carter Harrison of Chicago declared the modern dances as too low and vile to be witnessed by decent people.

The Maryland and Massachusetts legislatures have enacted laws restraining the dance, and Indianapolis and Kansas City and Dallas have adopted ordinances providing for strict supervision of dances by a police matron. The Illinois legislature appointed a committee to investigate the white slave traffic, and they reported that the dance is the chief obstacle to its suppression. The chief of police of New York City declares that three of every four women in houses of ill-fame attribute their downfall to the social dance.

DANCER AND DANCING MASTER.

Lydia Lupokovo, the Russian dancer, probably the greatest artiste of that kind in our time, gives this impressive testimony concerning the dance as an exercise, aside from the commingling of the sexes:

"I am done with dancing. It is only a sensation, and any sensation overindulged in is harmful. I willingly drop it; for I am suffering of disgust. I cannot be well served at table in restaurant or hotel; for there are no more good waiters—they have all turned dancing teachers. You say life will be stupid without the dance? Mourn not the passing of an evil thing; because it undermines the character, it destroys the health, and the mind suffers most of all. Far from relieving stupidity, the dance conduces to stupidity. Think of the head-emptying process of whirling about a room to the accompaniment of inane sounds (I cannot call it music) for four or five hours! How profitably might that time be employed in a library or in making or hearing good music!

"Believe me, the nations that are you enemies, secret or open, would wish you to go on dancing and dancing until your brains atrophy for want of use. By dancing you will become a stupid people.

"For thirty years I have worshipped at the shrine of the dance. The effect of modern dancing on the health is apparent. It drags the character down, the brains down. Two hundred years ago in Germany there was much dancing. They danced and danced and danced, and by and by their brains began to go round and round as their bodies did, and many dancers went mad."

Mr. T. A. Faulkner, formerly president of the Dancing Masters' Association of the Pacific Coast, and also principal of a dancing academy in Los Angeles, but now a mission worker in Los Angeles, has written a book having the suggestive title "From the Ball Room to Hell." From chapter four of that book I take the following statements:

"No woman who dances virtously can be a good dancer. The most accomplished dancers are found among fallen women. I have talked with 200 inmates of Los Angeles brothels, and 163 say they fell on account of the dance, 20 on account of drinking parents, 10 by willful choice and seven from poverty and shame. I know a select dancing school in which 11 girl pupils went astray within three months. A matron of a home for fallen women tells me that seven out of every ten women who go there ascribe their fall to the dance."

Mr. Faulkner says there are two reasons why fallen women are the best dancers: One is they are mostly graduates of dancing schools; the other is the fact that in order to be a good dancer, a woman must reciprocate the feelings of her partner, and few do this to the extent the abandoned women do.

MUNICIPAL AUTHORITIES.

In many cities the authorities have found it necessary to put dancing, both public and private, on a level with the saloon business and subject it to police regulation, in order to maintain decent proprieties.

In 1910 Kansas City appointed dance hall inspectors to see that no such dances as the grizzly bear were engaged in. The position of the couples is so closely watched that if any are found passing the limits of decency, the inspector peremtorily orders them to "Put daylight between you, there!"

And the charity ball in Kansas City, an annual event since 1896, was prohibited by the Board of Public Welfare by an order issued Dec. 1, 1913. The college ball was canceled by the same order.

On December 12, 1913, Indianapolis passed an ordinance forbidding any dance to be started until the dance matron designated by the police superintendent shall arrive. She is given authority to eject any person who may offend against the decent proprieties of a social gathering.

In 1916 Dallas enacted a similar ordinance, and other cities have found it necessary to take similar action in order to conserve the public morals. Could stronger proof be made of the utterly demoralizing tendency of the dance?

In the name of all that is good and holy, what has our country come to? Have your sons and daughters in this boasted civilization become so corrupt that they have to be put down on the level with outlaws, thieves, murderers and the scum of creation and be made to act decent by municipal officers? It should be an insult to the society of any town to think that the city government has to go into our homes and inspect the conduct of the children from what are considered the most respectable families.

Where are the mothers and fathers of our land and what are they busying themselves about, while their daughters are flitting to damnation and destruction and being watched over by the chief of police of the towns to keep their conduct from becoming the grossest indecency?

THE PRESS IS SCORCHING.

In Puck of January 31, 1912, we find a large double-page cartoon illustrating the road you travel as ballroom, bawdy house, police patrol, disease, insanity, suicide, potter's field, hell. That is what Puck thinks of you.

Life says the man that contends the ballroom is refined, is not a conscientious man.

Collier's

In a recent edition of Collier's we find the statement that it is not uncommon for a gay party of fashionable, so-called decent young men and women after a few hours of "ragging" in some of the dance halls to crowd into their automobiles and go down to the Barbary Coast to finish out the night. If you don't know what Barbary Coast is, I will just quote you part of an editorial from the Commercial Appeal of January 20 1912:

"It all began (speaking of the new wiggle dance) with the grizzly bear and the grizzly bear came from the underworld of San Francisco. Those who have visited the Golden Gate and who have been curious have visited the Barbary Coast. It is the amusement section of the red light district, where the worst types of all nations gather in the dance halls which crowd the coast. Here every form of vice can be found openly displayed. It is a section reserved for the fallen classes of both sexes, and the warning, "Abandon hope all ye who enter here" is above the entrance gates * * * Here it was that these suggestive dances originated."

Yet some respectable high society folks haven't any more sense than to ape that gang, and then when some preacher comes along and tells you who your crowd is, you get mad and bristle up like a mad porcupine.

You know our country was as much incensed over the introduction of the round dance when it first came in as it is over these new dances. Even old Lord Byron was shocked. Now if you could see his statue as it stands over in Athens, Greece, today, you wouldn't think anything beneath the heavens could have shocked him.

It is a true saying that there is nothing new under the sun. In Collier's of May 11, 1912, we find a quotation from The Spectator of May 17, 1711. It relates how a certain prosperous merchant was providing his daughter with a polite education and including in the course dancing lessons under a French master. On one occasion when he visited a ball given by the school the figures of the dance began to make him uneasy; and finally, deciding that his daughter was "getting to be made a whirligig," he ran in, seized her and carried her home.

New York Post.—In the New York Evening Post, February 3, 1913, we find these dances, "after becoming the craze of society circles and after graduating from the tenderloin, have been barred from all New York dance halls."

New York Sun In the New York Sun, as quoted by the Literary Digest, April 19, 1913, these startling truths are set forth: "Far from being 'new,' these dances are a reversion to the grossest practics of savage men. They are based on the primitive motive of the orgies enjoyed by the aboriginal inhabitants of every uncivilized land. Their movements and steps have been described with exactitude by the explorers and missionaries to those people we are accustomed to regard as inferior. The culminating extravagances are identical with the ends sought by the benighted heathen, save only that the heathen is redeemed by a frankness of terminology and conduct that has not yet been attained here.

"Preserved through all the ages by the habitues of low resorts, by strumpets and their patrons, these dances have never lost their original reason for existence or been deprived of their appeal to the profligate and the debased. Today, whether practiced in the lowest brothel or in surroundings more expensive, they retain without change their original meaning and are unmodified in their effect. That persons of respectable antecedents have injudiciously endured their introduction in places where decorum guards chastity has not changed their nature or obscured their menace."

It is a fact that the dance has the same reason for existence now that it has always had. We have only gotten a little more bold, and the true motive put in the limelight. Instead, as many would have you think, of the dance growing worse and more corrupt, we have only been educated down to it. It has ever been antagonistic to all good and virtue.

Texas Christian Advocate (Methodist) says: "The modern dance is an unmixed evil. It is almost a social crime. And the pity of it is that modern society recognizes it as one of the legitimate amusements of the day. Even many mothers give encouragement to it and rush their pure daughters into it as the one medium of introducing them to society. In this dance they are thrown into promiscuous contact with young men and the physical mixed-up is something fierce.

"We were stopping at a fashionable hotel sometime ago and while sitting in a sort of reception room overlooking the lobby, the dance hall was just adjoining and the windows were up and the doors were open. For the first time we were brought face to face with the modern tango dance. There were perhaps forty or fifty couples on the floor, and we do not hesitate to say that it was the most voluptuous performance that we have ever beheld. The girls were dressed in modern fashion, short sleeves and low necks. Their forms were exposed even to the limit of decency.

"The young men were in their glory. They held these girls in their arms, pressing them at times to their bosoms in a way that would have been execrable under any other circumstances. It was

positively revolting. The fact is we would not have believed that such improper contact was possible in well regulated company, had we not looked upon it. Such liberties with the persons of young women were positively outrageous. Yet those young men were apparently in an ecstacy of joy and the young women seemed intoxicated with social delight.

"Anyone who knows the real nature of men understands exactly why they were lost in the revels of such a social and physical swim. That every passion of their manhood was under the glow of excitement, no one doubts who saw the performance. Had the father of any one of those girls come up unawares, in a private place, and discovered his daughter in that sort of lascivious embrace, there would have been a tragedy; but society gave countenance to it and it was wholesome amusement (?). We say it was not. It was a dangerous amusement and out of just such promiscuous associations, contacts and embraces come the social crimes that are cursing our age and generation. And in a large measure the fathers and the mothers are responsible for it. **The modern dance is a disgrace to our civilization and a crime against the social purity of the present age."**

The Baptist Standard (Dallas, Texas):—The country has gone wild over dancing. The favorite dances are those which were originated in the red-light districts of our cities. A few years ago they would not have been tolerated, but the social conscience has become so deadened that society no longer protests against them, although some of them have been denounced by dancing masters and actresses as being inherently vicious. The same indictments that have been brought against dancing in the past may be brought with added emphasis against these dances. Many a young woman is lured to her eternal destruction. There is but one thing that our churches can do, and that is to take a firm stand against the encroachments of the modern dance. We should deal with our young people in the spirit of Christ, and seek very earnestly and persistently to show them their error and to win them back to the true life; but if after tactful, patient, loving effort, they refuse to abandon the practices which discredit Christianity, then the church must deal with them as the New Testament directs. A church is in a pitiable condition if it has not strength and sentiment enough to win back or discipline her young people. We may be "old fogy," but we are opposed to the teaching of dancing in our public schools. This is a breeding place for the more vicious practices into which they will be led next. What a pity it will be if in a few years young women will trace their downfall in the social dance back to the time when they learned dancing in the public school. We are against the teaching of dancing anywhere, especially in our public schools.

New York Journal of Education:—A great deal can be said about dancing; for instance, the chief of police of New York City says that three-fourths of the abandoned girls in that city are ruined by dancing. It requires neither brains nor good morals to be a good dancer. As the

love of the one increases, the love for the other decreases. How many of the best men and the best women are dancers? Would you count those who are enthusiastic dancers among your intimate and trusted friends? In ancient times the sexes danced separately—and dancing soon ceased. It would go out of fashion in short order if this course were adopted now. Parlor dancing is dangerous. Tippling leads to drunkenness, both sow the winds and both reap the whirlwinds. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion will be, "Weighed in the balance and found wanting."

Central Christian Advocate (Nashville):—The question has been going the rounds as to whether there is any law of our church that would uphold a preacher in turning dancers out of the church. There is such a law, and the dancers should agree to quit or be turned out. There is nothing in all the world that we know, that is sending as many young ladies to ruin and shame and finally to hell, as the modern dance of today. If the church does not swamp the wordliness that is in her, then worldliness will swamp the church. We just as well sound the key note. If any thing is clearly taught in the Bible, it is that the preacher who winks at sin will have the blood of the sinner upon him. God will not let him go guiltless.

On page 259, paragraph 645, of the new Discipline, we read "It is contrary to the spirit of the Discipline and the New Testament to teach modern dancing or to practice promiscuous dancing, and such a case comes under the rule of the Discipline forbidding "improper tempers, words, or actions." The above is the decision of the College of Bishops.

If you will turn to page 136, paragraph 351, you will find how to deal with dancing church members. This paragraph 351 will refer you to paragraphs 346, 347, 348, 349 and 350, and herein you have the full directions of a trial of a dancing church member.

"The reason so many dancers in the churches have escaped, has been because of cowards among preachers. We think, from the way the church is drifting, it is high time we cease to be cowards. The Discipline makes all provisions necessary to deal perfectly fair and lenient with those who dance. If they will not finally cease dancing they should get out of the church; and the watchers on the walls of Zion should attend to their business and see that they quit or cease to reflect on the cause of Christ.

THE VOICE OF PHYSICIANS.

Dr. Frank Richardson, speaking before the Homeopathic Medical association of New Jersey, said: "Modern dance halls are the modern nurseries of the divorce courts, the training ships of prostitution and the graduating schools of infamy. Our young people's dances defy description; they are impure, contaminating and deadly."

Sexual Life, a standard medical work by Malchow, a medical professor and member of several medical and scientific societies, on page 116

Were you to obey the impulse?

says: "In the pleasure and relief it gives, dancing very often acts as a substitute for the natural gratification of the sexual impulse. It is noteworthy and significant that after marriage girls generally lose much of their ardor in dancing."

Pediatrics, a standard medical magazine, in the October number, 1913, says: "In all ages and among all races and civilizations dancing has been and is now intimately related to the sexual life. The psychology of this is not hard to find. Rhythmical movement is a stimulant to tumescence, which, uncontrolled, excites the sexual feeling. With many tribes, dancing is the mere prelude to sexual indulgence.

"That sexual impulse is the true motive of the dance is attested by the favor with which the 'ragtime' variety is received in preference over the stately and genteel minuet type. The swing and action (not

rhythm) and cadence of the 'ragtime' affords just the stimulus desired and the opportunity is taken to indulge the feelings with as much show of decency as possible."

Causing Lunacy.

By The United Press.

San Antonio, Texas, Jan 26. (1915)—Dr. S. Grover Burnett of Kansas City, former president of the medical school of the University of Missouri, said in an interview here that many of the causes of insanity developed in the United States within the last few years may be traced to modern eccentric dances as a causal source.

"Medical scientists," he said, "are beginning to join evangelists and ministers in general in condemning these dances which undoubtedly constitute one of the most evil social institutions of the age.

"One-tenth of the insane of this country have lost their minds on account of troubles which may commonly be traced to modern dances."

Dr. Burnett is recognized as an authority on diseases of the mind. He said that insanity is increasing in the United States.

BUSINESS IS PROTESTING.

New York Letter to Houston Chronicle (1913)—The country is tangoing itself into hard times. The authority for this statement is Stanley W. Finch, former United States special commissioner for the suppression of the white slave traffic, now head of the National Social Welfare League.

Finch has been making a study of the menace of the new dances from an economic as well as a social viewpoint, and he has come to the conclusion that the present business depression can be blamed to some extent on the tango and the maxixe.

Finch has appeals from big business men from all parts of the country to start some sort of a movement to counteract the tango craze. These men have reported to him that the new dances are seriously crippling their business.

"The tango has taken such a grip upon our best employes that their capacity for work is cut in two," one man complained. "They go out and dance these newfangled twists half the night; the next morning they have none of their former vigor, and the result is that the whole business suffers greatly because they are no longer able to turn out their accustomed amount of work."

"The tango is one of the greatest menaces of this country today," said Finch. "It is a new form of moral perversion. I see only one way of checking its ravages in our social and economic structure—that is by a countrywide campaign of publicity, showing up its extreme evils.

"In this connection it will be necessary to tone down our present styles of women's dress; because the new fashions go hand in hand with the new dances. The shorter the skirt, the more of the person is displayed in dancing!

"It is foolish to close up the red light districts so long as such evils as the tango exist. The closing of the red light district as a means of correcting immorality, while permitting the modern dances to flourish is like aiming a popgun at a battleship."

DEVIL'S CHIEF WEAPON AGAINST SOUL WINNERS.

The universal testimony of soul winners is that in their efforts to lead men and women, especially women, to Christ, they find bondage to the fascinations of the dance their chief obstacle. Their common experience is that the dance holds its devotees in a bondage more relentless and stupefying than either strong drink or narcotic drugs. They say that in small towns and cities alike, dancers are harder to reach than any other class, and their opposition to revivals is apt to be more bitter and outspoken than that of saloonkeepers.

How often has it happened that when a young person has come under conviction of sin and is about to surrender the life to Christ, the devil whispers, "You will have to give up the dance," and it is all off! Think of it! Before them is set, on the one hand, pardon, peace, purity, joy, strength, deliverance, righteousness, true nobility, usefulness and fellowship with Christ; and on the other the seductiveness of the dance, and they deliberately choose the dance and reject Christ and salvation!

Then, devil-inspired, they often give themselves over to these demoralizing practices with greater abandonment and recklessness than ever before.

Young people, as one who loves you, I warn you against the destructive bondage of the dance. Fear the first step even more than you would the first glass of liquor. It will be an awful thing to wake up in hell and realize that you must endure its torments forever, simply because you permitted yourself to be enslaved by the most debasing passions of the lowest part of your complex nature.

HOSPITALS AND SOCIAL WELFARE WORKERS.

Women especially, above all others, should join in the crusade against the modern dance; for it is indirectly responsible for the physical wrecking of thousands of wives and the destructive tainting of the blood of their children.

The testimony of physicians and social welfare workers is that ninety-five to one hundred per cent of all prostitutes of this day are incurably diseased with venerial maladies of the most loathsome kind. As Bishop Johnson so forcibly says, the men who take in their arms their women partners in these modern dances, so clothed, or rather unclothed, that their charms are exposed to their gaze and are thus hugged to their bosoms in the most suggestive way, have passions excited that nothing but the embrace of a harlot can assuage, unless some other woman yields herself to his lustful embrace. In the one case, a disease is contracted

which is afterwards implanted in his wife and her offspring; in the other a woman is robbed of her most priceless boon. In either case the price paid by women is more awful than the scriptural wages of sin—death itself.

It is often the case that the very girl whose embrace in the dance has sent a young man to the brothel where he contracts a disease eventually becomes his wife, and then in turn he transplants in her the infection which, according to the medical authorities, is responsible for 75 per cent of the dangerous and health-wrecking operations upon women. One surgeon has placed on record (Bulletin of Texas State Board of Health, May, 1912) his four hundredth operation for removal of the womb and stated that at least three hundred of them were due to venerial diseases communicated by husbands.

Another physician explained to me once that the reason he had not been able to attend my meeting the day before was that he had treated forty-three young men in his office that day for the most common of the venerial diseases.

Parents, if your daughter sows the seed to the flesh, she will reap the fruitage of corruption; for it is God's law that "He that soweth to the flesh shall of the flesh reap corruption."

CHAPTER IV.

A COUNTRY-WIDE MENACE.

Evidence From Oklahoma.

(Houston Post Special.)

OKLAHOMA CITY, March 8.—Federal authorities and a special board of inquiry appointed by E. D. Oldfield, Judge of the Oklahoma County Superior Court, at the instigation of the City Federation of Women's Clubs and the Ministerial Alliance are investigating allegations that a female from Chicago danced in "September Morn" raiment and that 6000 bottles of beer were consumed at the smoker given here.

The club women declare that the "womanhood of the city has been insulted" as a result of the affair, contend that those responsible for the entertainment are liable to punishment under the Mann act for transporting the woman to Oklahoma City from Chicago for "immoral purposes." The Federal authorities are also asked to investigate the alleged presence of over 50 barrels of beer under one roof in Oklahoma City. The court of inquiry was appointed at the request of County Attorney D. K. Pope. Any information gathered which may tend to show that the Mann statute was violated when the woman was brought here will be turned over to the Federal authorities.

The woman without the conventional veils and beads is alleged to have presented some dances that are not modern. As she made her debut on the stage she disrobed and threw her clothes, including stockings and souvenir garters, into the audience. As an encore to her dance she was lifted from the stage and walking through the audience accepted a hat full of contributions. Motion pictures taken in Paris which rivaled the feature act of the woman also were shown, it is alleged. The smoker closed with three prize fights, which are also prohibited in Oklahoma City.

Evidence from Chicago.

Chicago, Ill., April 11.—Testimony as to the assistance of certain downtown hotels in furthering the downfall of young girls was given at today's session of the Illinois legislative vice commission, which is attempting to uncover reasons why girls drift into immoral lives.

After Juvenile Court officers and social workers had testified concerning immoral dance halls and one girl witness had told the story of her ruin, an employe of a hotel, a few doors from detective headquarters, took the stand and told of how girls as young as 15 years of age were brought to the place. Young women were often brought there in taxicabs in a state of intoxication, he said.

Mrs. Gertrude Howe Britton, president of the Juvenile Association, charged that dancing the "Tango" by persons of social prominence encouraged lascivious forms of dancing among poor girls, who were proud to imitate them. No worse influence could be exerted, she said,

Dance halls where liquor is sold to girls and where "friends are provided for those who want them" were ascribed as the cause of the downfall of many young women.

"In a thorough investigation we found there were 200 dance halls in Chicago where liquor is sold to girls under 16 years of age," said Mrs. Britton. "In some of the other places so-called soft drinks, when analyzed by the City Chemist, were found to contain alcohol.

"In one dance hall we discovered that the proprietor had served notice on his patrons that a 'friend' would be provided for any girl that needed one."

Evidence from San Francisco

Colliers Weekly:—An earnest woman in San Francisco writes about the dance halls which are the principal form that commercialized vice takes in that city. They are, she says, upon the testimony of social workers who have made comparisons, much more revolting than in New York or Chicago. She is "deeply concerned about the city she was once so fond and proud of, and which now causes such mortification to those who wish it to be a beautiful and healthy city, fit to bring up boys and girls in." The most hopeless thing about San Francisco's case, she thinks, is the lack of wholesome standards of taste and morals on the

part of that section of the city whose opinion and example is apt to be most respected; for, after all, the regulation of things as intangible as these is as much a matter of public opinion as of statutes.

This is pretty bad. It would seem fair to infer that those women who form the permanent population of these resorts are the ones who for the most part, have been forced into this occupation unwillingly by economic pressure or by the drunkenness of parents or husbands; while the fashionable ones, who come in automobiles to "join in the ragging," must compose either that much smaller, abnormal portion of the feminine sex who have a natural taste and inclination for this sort of thing, or that large and pathetic part who are so utterly uninstructed in the meaning of vice and its relation to health and decency that they have no idea of the effect their careless support of its institutions is having on the lives of their fellow men.

The commercialized vice situation in San Francisco is probably worse than in any other American city, and with the approach of the World's Fair it becomes not merely a matter of San Francisco's blunted sensibilities, but a problem for the rest of the country, a problem which can be handled successfully if handled vigorously. When San Francisco was asking Congress to authorize the fair, there was some disposition to refuse, just because of San Francisco's reputation in this respect. The Chicago World's Fair is well known to have been a most virulent center of infection which sent venereal diseases to remote little towns and villages where they had never before been known. The churches throughout the country, and such organizations as the Young Men's Christian Association, ought to inquire whether it will be wholesome to send thousands of young men at the most impressionable and least restrained age to spend days or weeks in a city which looks upon commercialized vice as a legitimate form of trade, to be exploited the same as other forms of business. If the moral agencies of the rest of the country would take some such action as this, San Francisco might respond to the stimulus of its "pocket nerve."

Evidence from Kansas City.

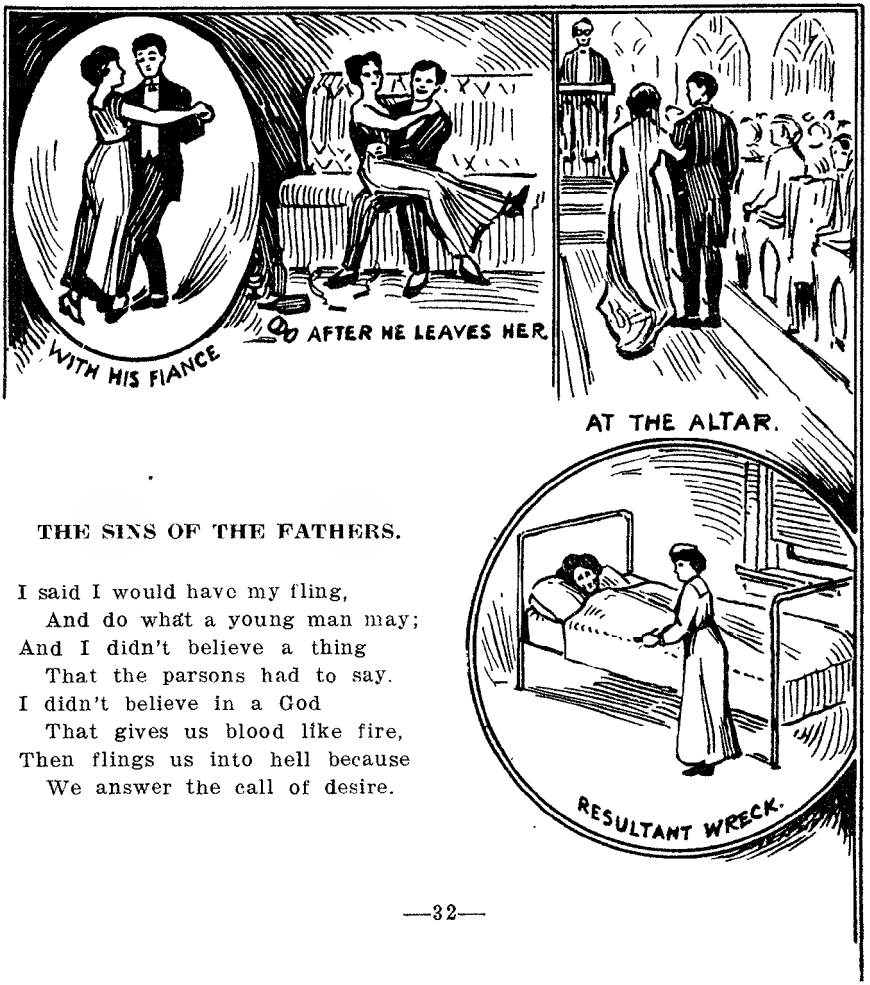
Mr. Jarboe, the Social Welfare supt. of Kansas City, says the public dance halls do not give the authorities as much trouble or concern as the private dances given in the mansions of upper-tendom. It is in the private mansions that the most outrageous orgies are held.

Young woman, the curse of the ballroom may not come upon you now; but you will yet reap from it. I don't believe that any dancing girl will marry a virtuous man. You say, "Why?" "Be not deceived; whatsoever a man soweth that shall he also reap." There is nobody on earth that has been responsible for the ruination of more boys than dancing girls. You may be able to preserve your own virtue; but some day you will become the victim of some ballroom incited libertine who will land you in a hospital and into a premature grave. Be not

deceived, you parents who are casting these temptations before your children will reap, in due season, wrecked children and diseased grandchildren.

There is a great deal said today about the curse of the saloon upon the women and about a wife being neglected and cruelly treated by a dissipated husband; but there is not one of us fathers but after deliberation would a thousand times over prefer that our daughter become the wife of a drunkard, if that be his only sin, than to become the wife of some disease-eaten ex-libertine who would be responsible for sending her through a more shameful and loathsome existence to the invalid's chair and premature grave. Yes, we would rather see our daughter's head pierced with the bullet of a drunken brute than her body filled with the loathsome disease of a filthy harlot, and bring forth a brood of diseased children.

Ella Wheeler Wilcox presents these awful dangers most impressively in her poem,



THE SINS OF THE FATHERS.

I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons had to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said "religion is rot,
  And the laws of the world are nil;
For the bad man is he who is caught
  And can not foot his bill.
And there is no place called hell;
  And heaven is only a truth
When a man has his way with a maid
  In the fresh keen hour of youth.

"And money can buy us grace,
  If it rings on the plate of the church,
And money can neatly erase
  Each sign of a sinful smirch."
For I saw men everywhere
  Hotfooting the road of vice;
And women and preachers smiled on them
  As long as they paid the price.

So I had my joy of life;
  I went the pace of the town,
And then I took me a wife,
  And started to settle down.
I had gold enough to spare
  For all the simple joys
That belong with a house and a home
  And a brood of girls and boys.

I married a girl with health
  And virtue and spotless fame.
I gave in exchange my wealth
  And a proud old family name.
And I gave her the love of a heart
  Grown sated and sick of sin!
My deal with the devil was all cleaned up
  And the last bill handed in.

She was going to bring me a child,
  And when in labor she cried,
With love and fear I was wild—
  But now I wish she had died,
For the son she bore me was blind
  And crippled and weak and sore!
And his mother was left a wreck.
  It was thus fate settled my score.

FROM WHENCE COME WARS AND FIGHTINGS AMONG YOU? COME THEY NOT HENCE, EVEN OF YOUR LUSTS THAT WAR IN YOUR MEMBERS? JAS. 4-1.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn
By the sins of their fathers scarred.

CHAPTER V.

PSYCHOLOGY OF THE DANCE CRAZE.

In our discussion of Satan and his nature and powers, early in this treatise, we have given the theological explanation of the thralldom of the dance; now permit me to quote from another a most lucid and comprehensive explanation of the psychology of it.

In a magazine article, Dr. Hans Huldricksen, a distinguished Swedish-American psychologist, gives the wild orgies of the dance as the first symptom of the what he terms "The War Disease." He says shameless extravagance, voluptuous dances and unbridaled luxury and profligacy have been the precursors of the decay of every former civilization, the crises of which are wholesale slaughter. Here is Dr. Huldricksen's exact language:

"Every great war has been preceded by a period of profligacy, of brilliant and wickedly extravagant entertainment, of devotion to voluptuous dancing and shameless and reckless luxury.

"Living in the midst of it, the average man has little power to realize this world-wide luxury by comparing it with the simplicity of other days.

"Of special significance is the dancing mania, which has affected the whole civilized world in recent years. The close contact of persons in intoxicating rhythm of the dance, aided by the consumption of wine and other causes of excitement, will work havoc with the ordinary restraints of social life.

"In England there has been a mania for public costume balls, where costliness has vied with immodesty in the adornment of the dancers. At public balls English duchesses in the garb of Thais and other sirens of mythology have thrown themselves into the arms of strange men costumed as pirates and pashas. At such public affairs as the Covent Garden costume ball, the largest theatre in London has been filled with 5,000 gorgeously attired people of all ranks of society, from the peerage to the saloonkeeping class, who have mingled indiscriminately.

"'The expenditures at such affairs have been enormous. Women of ancient family vie with the wives and favorites of new capitalists in piling fortunes on their shoulders. A woman with $200,000 worth of pearls around her neck was picked up unconscious by a poor waiter after such an affair. The traditional modesty of English society has been thrown to the winds, but their excesses have not surpassed those of the other civilized nations.

"The danger of the dancing craze has been clearly pointed out and emphasized by my colleague, Professor Hugo Muensterberg, in his last book.

" 'Can we deny,' he says, 'that this recent craze, which, like a dancing mania, has whirled over the country, is a significant expression of deep cultural changes which have come to America? Only ten years ago such a dancing fever would have been impossible. People danced, but they did not take it seriously. It was set off from life and not allowed to penetrate it.'

"No one can doubt that true dangers are near whenever the dancing habit is prominent. The dance is a bodily movement which aims at no practical purpose, and is thus not bound to outer necessities. It is simply self-expression, and this gives to the dancing impulse the liberty which easily becomes licentiousness. Two mental conditions help in that direction; the mere movement as such produces increased excitement, and the excitement re-enforces the movement, and so the dance has in itself the tendency to become quicker and wilder and more and more unrestrained." '

CHAPTER VI.

EXCUSES OFTEN GIVEN TO JUSTIFY THE DANCE.

Further treatment of the psychology of the dance is incidental to what is said of amusements in the following discussion:

I do not think that any very serious effort ever has been made to justify dancing; because no real justification exists; but we have encountered attempts to excuse it on three grounds, which we shall notice briefly.

Young people must have amusement, we are told. I deny it. All experience has shown that the appetite for amusement is unwholesome; and like all other harmful appetites it grows on what you feed it. Those who have sought to encourage young people to study by sandwiching periods of amusement between periods of work have invariably found that they gradually call for more and more amusement and less and less study. Many a Sunday school teacher has wrecked her class on this rock.

That it is as dangerous to cultivate the appetite for amusement as to cultivate the appetite for drink or drugs or sexual indulgence is exemplified by the demoralization consequent upon the moving picture show. The ancient Greek statesmen realized that the theater was destroying Greek civilization by drawing the people away from the schools of philosophy, art and literature, and they began to legislate against women on the stage. But it was too late. The public had already become enslaved to the appetite for amusement. Gambling is another instance. But you say gambling is only amusement run mad. That is true; but in time all amusements run mad.

Young people should be taught early in life that God did not make them to be amused; but to glorify Him and serve humanity by lives of usefulness; and that even their own happiness lies in doing things worth while rather than doing things trifling and frivolous.

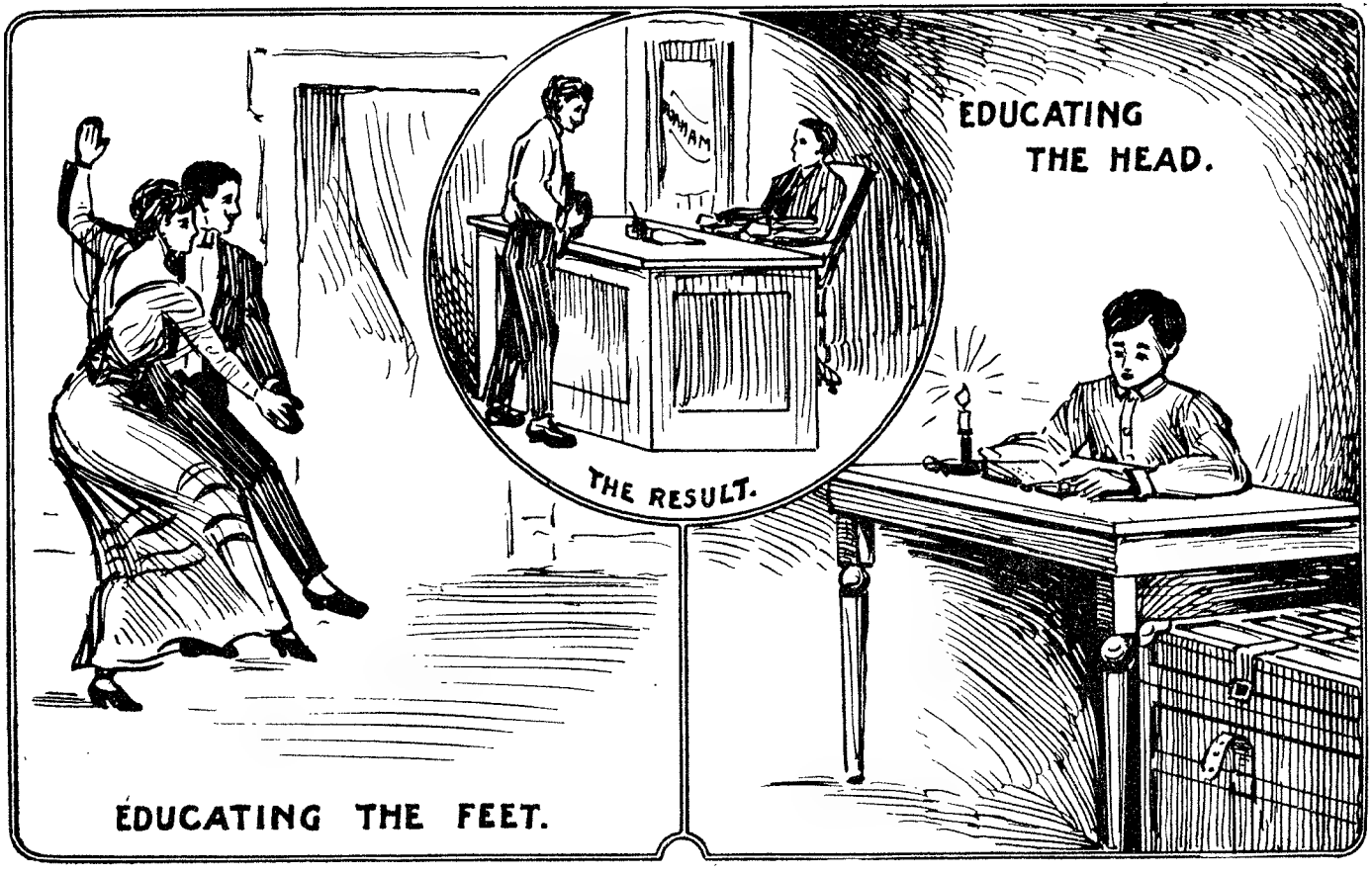
Money spent for amusement vanishes as effectually as if it were burned, and leaves absolutely no value behind to show for it.

Amusement is not the same as recreation. President Wilson does not play golf for amusement; but for recreation. However, Wm. E. Gladstone, the wise old English statesman and scholar, expressed the true philosophy of recreation when he said the best recreation is a change of labor.

Another common excuse is that dancing is a healthful exercise. This too is a popular fallacy. A moment's thought will convince any sane mind that no exercise indulged in between the hours of 10 o'clock p. m. and 4 o'clock a. m. can be healthful. Rather it is a harmful dissipation, considered in its physiological effects alone, aside from its deadly moral effects. The ignorant negro prize fighter, Jack Johnson, had more sense than to train during the hours when his body is calling for rest and repose.

The third excuse often given for dancing is that it makes one graceful. That, too, is a fallacy. Nothing that crucifies modesty and shocks innocency can conduce to gracefulness; for it hardens the expression of body and limb as well as of countenance. A consciousness of guilt cannot be shown in pleasing movement any more than in a pleasing expression of countenance. The expression of an innocent young girl has been likened to the surface of a piece of new velvet: After it has once been stroked the wrong way, it can never again be restored to its original delicacy of beauty. It has also been said that to awaken the sexual desire of such a girl is like wiping the bloom from the unplucked plum—it can never be restored to its pristine beauty and loveliness.

A fourth claim sometimes made for the dance is akin to that made for social games; namely, that it improves the mind. As a matter of fact dancing is the only amusement in which lunatics can engage, because it requires no mental strength to dance. There never has been a society belle famed for her skill in dancing that could not be equalled by inmates of the lunatic asylums and excelled by inmates of the common brothels. And there never has been a matron so skillful at cards


EDUCATING
THE HEAD.
THE RESULT.
EDUCATING THE FEET.

that she could not be excelled by hundreds of cheap tinhorn gamblers. No lunatic can play tennis or ball or golf; because those forms of recreation require some intelligence; but they can all dance.

Does it not stand to reason that an exercise that appeals altogether to the physical should be void of any exercise of the mind? If the dancing craze is not suppressed, we shall become a nation of little heads and big feet.

No; there can be no grace in vileness. Take a nice sweet girl who has been reared in a Christian home and taught to regard her person as too sacred to be fondled by ball-room libertines; who would blush at the thought of going half undressed before a room of spectators—compare such a girl to a pert miss who has been taught by some French dancing master that it is bad form to blush even at the rudest shock to womanly refinement! Which think you would be the better expression of womanly or maidenly grace?

Negro Prize Fighter's White Wife Most Beautiful Dancer.

Under a date line of Glasgow, Scotland, November 11, the Associated Press carried the following item: "Four thousand people blocked Queen street today while Jack Johnson made a recruiting speech. Johnson is appearing in a local music hall this week in a 'revue.' Incidentally his wife is placarded as 'America's most beautiful and versatile artiste, the originator of America's greatest craze, the oyster dance.'"

Still some little tangoing girls have no higher ambition than to stand at the head of the line as the greatest dancer in town. I found a little piece of poetry the other day entitled, "Modern Maids," that just fits them:

"Mamie couldn't cook and couldn't sew,
But she could dance the gay tango.

Wash dishes Marguerite could not,
But she could trip the turkey trot.

At baking pies Jane would have died;
All night she danced the Peacock Glide.

Maud could not sweep a parlor rug,
But she danced ten hours the Bunny Hug.

Anne was an invalid for fair;
But she was there with the Grizzly Bear.

Too weak for housework, but they'll prance
All night long in some fool dance."

A PERSONAL APPEAL TO YOU.

Reader, can you countenance a thing which has done more to degrade and damn women than all other causes? Five hundred thousand of our American girls of today are held in prison in the brothels of this land. Girls are being gathered by the hundreds and thousands all over the country today. The medical journals of New York have revealed the fact that the greatest number of prostitutes in this country attribute their fall to the ballroom. One old dive-keeper in Fort Worth, Texas, when asked why she had a ballroom in connection with her home said it was the best asset she could have to her business.

Woman, when you lose your virtue it would have been better if you had been killed. It is better for any woman to be shot down in cold blood with her reputation and character unspotted than to be robbed of her virtue. Only two per cent of the fallen women who are converted ever hold out. The greatest shield to virtue is modesty; the greatest destroyer of modesty is sex familiarity, and in no society outside of a brothel is such familiarity tolerated as in the dance. Many a shy, modest young girl has blushed when she came out dressed for her first ball. She crucified her modesty when first she was forced into that embrace that is customary in the dance. With timidity, shrinking and fear she spends her first evening. The next time she does not feel it so keenly, and on and on until she has destroyed every instinct that calls forth the reserved chastity of her being.

Man, you know it is a fact, the fairest flower that blooms among womanhood is the woman who blushes and resents anything that would shock her modesty. She is the one that has made our good mothers, greatest wives, the woman above par. She has placed an estimation on her own body and considers it too sacred to be made public property in any ballroom to gratify the base lust of men.

No woman can indulge in the wanton dissipation of the ballroom without destroying her modesty. No woman can patronize an institution whose reason for existence is adultery and which has come under the censure that the modern ball has and expect to escape damaging her reputation. Everything that men appreciate in woman is threatened and harmed by the ballroom. What the saloon has been to man the ballroom has been to woman.

You say you don't endorse the Tango, Turkey Trot, Bunny Hug, etc. "We only dance and endorse the plain round dance." I'm reminded of a case where a lawyer was trying to explain to a jury that two car wheels, plainly alike, were unlike. When he finished Daniel Webster arose, pointed to the two wheels, and said, "Gentlemen of the jury, see 'em." That's all he said and he won the case. All I have to say, as to the difference between the "plain round dance" and those spoken of in these press articles, is see 'em. To me it's all tight hugging to music.

CHAPTER VII.

A CHAPTER OF STRIKING INSTANCES.

THE DEVIL IS HARD TO BALK.

But a few months after Dallas passed the ordinance for municipal regulation of dancing, the following news appeared on the local page of The Dallas News:

"One hundred children attended the matinee dance given by the Dallas Art Association yesterday morning at Fair Park Coliseum in celebration of the first anniversary of the Junior League of that organization.

"The little misses, taking advantage of the leap year season, engaged dances from the little men who were too bashful to ask for themselves. Some of the dancers were mere toddlers. The dancing of a tiny couple, a little girl of 5 and a boy of 3, afforded much amusement for the grown-ups. Ice cream cones were served to the children.

"It is planned to have three divisions for working up the campaign. The first division will include the very small children; the second division will be composed of children from 8 to 15 years of age. The third division will be composed of the older children, from 15 to 18 years of age."

See how cunningly Satan proposes to train the children up in vice dangerous to sex purity from the tender age of 5 years, and all in the name of art!

And about the same time a 15-year-old bride, arrested for the murder of the man who had ruined her in the neighboring city of Fort Worth, stated that she had met the man at dances. Her young husband, also implicated in the killing, is the son of a banker and the nephew of a United States senator. Her mother is quoted in a Fort Worth special to a San Antonio paper as follows:

Katherine's mother, Mrs. Bessie Tackem, asserted today that efforts to prove the bride more than 15 will be fruitless.

She blamed the modern pursuit of pleasure for the trouble which has befallen her daughter.

"There is too much drinking, there is too much dancing, there are too many cabarets, and, I must admit, too much immodest dress in this country," she said.

"These conditions, falsely supposed to bring pleasure, in reality bring only sorrow." She continued. "Young men and young women worship before the shrine of lustful, selfish pleasure. Is it any wonder they fall? This man Warren was a cabaret habitue. His hotel was little more than a resort for those who seek the pleasure of the cabaret. To the men who frequent such places the ruin of a young girl is an everyday incident.

EXIT
RED
LIGHT
POTTERS FIELD
VENEREAL
DISEASE

"License has become more or less a custom in this country. See what this life has done for my own daughter. She had a good heart, she was careful to avoid the evils and pitfalls which beset the path of young girls, and yet she was ensnared.

"The result—broken hearts and death. Why can't something be done to stop all this?"

ST. LOUIS TAKING THE BACK TRACK.

While other cities have been taking action looking to the repression of the dance evil; St. Louis seems to be encouraging it by establishing colossal orgies at the expense and under the patronage of the city itself, judging by the following extract from The St. Louis Republic (December 1915):

The biggest open-air municipal dance ever given in an American city is scheduled for to-night in Twelfth street, around the Christmas tree. Five hundred couples can dance at once in the space between Locust and Olive streets, which will be roped off for them.

A committee of 100, composed of members of the Christmas Festival Committee, City Club and Town Club, wearing badges, will aid the police in keeping order. The entire committee will be expected to participate in the first two dances.

Mayor Kiel will be the first to enter the dance square. Park Commissioner Davis will follow.

Two bonfires will be provided. The fires will be in armor plate receptacles to prevent injury to the asphalt paving. An electric searchlight on top of the Union Electric building will aid in the illumination.

The street will be thoroughly cleaned to-day and bushels of cornmeal will be spread to give a slippery surface.

There will be room for thousands of spectators and the street at that point will be closed to traffic. No tickets are required and everybody will be permitted to dance as long as order is preserved.

Park Commissioner Davis says that if the dance is a success he plans to give a series of big open-air municipal street dances next summer.

CHICAGO GOES THE LIMIT AND THEN SOME.

One newspaper gives the following account of the New Year orgies in Chicago cabarets and dance halls including the ball rooms of the most aristocratic hotels:

There was a general kissing bee in the Pompeian room in the Congress hotel about the "closing hour" at 3 o'clock, and nobody got peeved. Friendly husbands kissed each other's wives and "got away with it." One young woman tried the high kicking stunt in the hotel lobby, and her gayety came near ending disastrously, for she was standing on the upper landing of the tunnel which connects the Congress and the Auditorium. She fell into the tunnel but was caught before she struck bottom.

Peacock alley witnessed a gay parade about this time of men and women dressed in their best togs and every one in line who could balance a champagne glass by grasping it with both hands carried one.

At the Congress all doors but one on Michigan avenue were closed at 1 o'clock. Tickets were demanded for admission. But once inside, none were disturbed as long as they would buy drinks and sing.

A man who said he lived on the south side held his hat up in the Hotel Sherman corridor and told his wife to kick it, which she promptly did. In the College Inn two women drank a toast standing on chairs.

And sprinkled throughout the wonderful assemblies of brilliantly dressed women and prosperous looking men in the Congress, La Salle, College Inn, the Lambs' cafe, the Boston Oyster house, were presented the spectacle of women in disheveled finery, staggring and carelessly imitating some things men do when they get gloriously happy.

Another paper gives the following account of the same wild scenes:

One of the distinct novelties of this season was put on by a pretty girl, faultlessly dressed, on a crowded south-bound Cottage Grove avenue car, her escort assisting her in getting her feet into the straps, and she hung, head downward, affording a liberal display of dainty lingerie. The applause was so terrific that she repeated the performance three times and an enthusiastic spectator passed a hat and got a stocking full of money for her. On this car were at least twenty women, apparently of the respectable, well-to-do class, but they applauded the girl's act as enthusiastically as did the men.

In the hotels and cafes, the customary stunts of dancing on the tables, kicking at the chandeliers, kissing everybody indiscriminately, dancing the bear cat, bunny hug, tango and other fancy steps, with many hectic embellishments, were pulled off. The uproarious doings did not commence until after midnight and everybody was either too drunk to interfere or just drunk enough to go the limit.

Many of these girls, who came down town in a spirit of innocent revelry, had sad experiences before they found their way home again.

Scenes on the late cars were disgusting. These crowds were made up of the sour, fighting-drunk class, who had stayed the limit. On all the cars pickpockets plied their trade freely, for it is their annual harvest. Hundred of church people and detectives employed by civic and reform societies took notes of scenes in the cafes, but in those where the most lurid revels were held, they were effectually barred out, as it had been planned to publish names of the chief revelers.

Including gowns, taxicab hire, booze, food and incidentals, it is estimated the annual debauch cost in excess of half a million dollars, and there is nothing but a headache and a feeling of nausea to show for the expenditure.

Here are expressions from two Chicago preachers who in disguise made the rounds of the dance halls and ball rooms:

The Rev. Melbourne P. Boynton of Lexington Avenue Baptist church was piloted by the Rev. Ernest A. Bell of the Midnight mission, whose work gives him knowledge of Chicago's night life.

Dr. Boynton was particularly severe in denouncing scenes in the Pompeian room of the Congress hotel.

"There was a combination of wantonness, drunkenness and lewdness," he said.

"A woman, said to be the wife of a lumberman, danced so indecently that her escort led her out.

"I saw one woman kissed and fondled by six different men.

"One woman thrice danced the 'grizzly bear' before being suppressed.

"Many old men were accompanied by women who looked young. But they may not have been young—it might have been the makeup.

"Two young men formerly in my Sunday school were there. I tried to persuade them to go home, but their women would not let them.

"It was worse than the First ward balls, which I have seen. The women one sees at the First ward ball are already far on the road down but those in the gilded hotel restaurant were men and women just starting on the red way."

HIGH SOCIETY GIVES THE RISING SUN A JOLT.

A special correspondent of The Woman's Home Weekly, of Minneapolis, Minn., writes spicily as follows:

Narragansett Pier, R. I., Aug. 30.—At 5:30 a. m. today when Minneapolis citizens were snoozing hungrily on their last lap of early morning slumber, when all was still save the rattling of milk carts and the drowsy chatter of awakening birds, the sun coming up over the Atlantic ocean, gave a gasp, say barometers, before it continued its ascent, so strange, weird and macabre was the sight that met his eyes on the stretch of beach at Narragansett Pier.

What the sun saw before it began to suffuse the spleeping continent with its first rosy rays, was this:

Myriads of roysterers, in fantastic and strange garb, in outre costumes and next to nothing costumes, dancing the turkey trot in the sands and in the water.

Far in the west the purple night was retreating and in the grey dawn the sun mistook the revel for an agglomoration of beings from some region not of earth.

As he drew nearer the sun saw, however, that in all truth the roysterers were humans sure enough—though Solomon in all his glory had nothing on any of them.

There were slim painted girls in the diaphenous gaubes of Pierettes, butterflies, fairies and snow queens, their thin silks hanging wetly to their supple limbs, their white arms twined round the necks of chosen

youths garbed as devils, cavaliers, clowns, Arabs and mountebanks and what not. All were madly dancing in the foam of the incoming surf. And the booming surf mingled with the shrill, ecstatic and abandoned cries of the dancers, creating a sound that the sun had never heard before. Far out into the water some were dancing. They moved to the lay of a wild violinist, who garbed as a satyr, stood neck deep in the water and holding his instrument safely above the waves played amorous tango music for those who danced about him. Occasionally a girl, exhausted by her dance, would sink into the water in her silks and paint and be lifted forth by her partner and carried to the beach.

There on the sands were hundreds of less hardy folk who had not braved the water. These danced the tango and the castle walk back and forth over the seaweed and the conch shells, their costumes flying in the morning wind, their voices lifted in careless joy of life.

No wonder the sun paused and gasped.

There was Cleopatra, queen of Egypt, and Elizabeth of England, and the Duchess of Athens and vicious Carmen and lily Marguerite and they danced appropriately with Mephisto and stalwart Cossacks and Athenians, and fire gods and Oriental raphs. Violins wailed valse and tango music. And the revellers danced.

After one gasp the sun continued in its course—a shocked luminary.

The occasion was the third annual fancy ball given by the "swell set" at Narragansett Pier Casino last night. The ball proper finished about 4:30 a. m. but the dancers had not had enough. They flocked in myriads down to the deserted beach, seizing the violins of the departing musicians, and there danced and bathed until 6 a. m.

About 5 a. m. a delegation arrived from Newport where Miss Gladys Vanderbilt had been hostess at a dance. Miss Vanderbilt's dance had not been a costume party and the girls were in ballgowns and the men in conventional black. This, however, did not deter many from rushing into the water along with the Casino folk.

Early risers among the staid summer resorters emerging from their cottages saw what the sun saw and the effect of drenched chiffon gowns on palpitating bodies sent many back in a hurry.

However, everybody voted it a grand affair—even the sun, for he winked as he soared away.

LIMIT REACHED IN EXPOSURE OF THE PERSON.

In a New York letter to a Louisville, Ky., paper, Ben H. Grimm, the correspondent says:

With the arrival of the new diaphanous and X-ray gown from Paris, two new variations on the "turkey trot" and "tango" dances have been originated to fit the dresses, and they are steadily growing in the favor of the habitues of cabarets and among New York's younger social set. The dances were conceived to show the new gowns to their best advantage and are known as the "Diaphanous Dip" and the "Silhouette Slide."

The "Diaphanous Dip" is danced in two-step time, and, in parts, closely resembles the "grapevine" movement of the tango. The dance is begun with four skipping steps, followed by the "in and out" steps, the couple zigzagging across the floor, and bending the knee at each turn. This bending of the knee constitutes the "dip." The dance as originally devised showed not the least sign of suggestiveness, but the manner in which it is danced in some of the cabarets is indecent to say the least.

The "Silhouette Slide" is danced to waltz time, and seems to be a cross between the ordinary round waltz and the old-fashioned caprice. The first movements of this new dance are three long, sliding steps, from which the dance gets its name, followed by the ordinary waltz steps, three turns right and left. The couple again slide and continue with the waltz.

The dance made its daring debut in one of the better cabarets through the medium of a party of young folks of the footlights. Ten couples participated, the girls of the group wearing diaphanous and x-ray gowns, cut in the latest patern for evening dresses, very much decollete, and made of white gauzy material resembling China silk. The men of the party were dressed in white flannels.

All lights in the ball room were turned out with the exception of four powerful, color-changing searchlights, two at either end of the floor, and set at a height of about two feet from the floor. The searchlights changing color momentarily, and playing on the group of gyrating girls and their flannel clothed partners, produced a startling kaleidoscopic effect, and suffice it to say that the powerful rays of light were strong enough to prove that the titles "Silhouette Slide" and "Diaphanous Dip" were appropriate to a marked degree.

Since then the fad for this particular form of dancing has grown in such favor with the worshipers of the ragtime terpschiorean goddesses, who frequent cabarets and who make up a large part of the night life of the "Great White Way," that the management of the various places in which dancing is indulged in, have been compelled to run the searchlight dances as a regular feature.

One who is favored with a glimpse, immediately becomes absorbingly interested in the various forms of dancing exhibited, and the daring dancers are appreciatively limned—not limbed—by the onlookers at the tables. Putting it as modestly as possible, the "Diaphanous Dip" and "Silhouette Slide" dances are bound to become as fascinating an attraction for the man-about-town and the "man whose wife's away," as they are to be many lovers of the various popular syncopating ballroom gyrations.

MAYOR HARRISON ON COSTUMES'

Chicago, March 2.—Suggestive costumes worn by girls who frequent Chicago dance halls are no more indecent than the latest modes of the daughters and fond mothers of the Lake Shore Drive, according to Mayor Harrison.

In a scathing arrignment of morals and dress the mayor directed a few remarks to the fashionable north side in answer to a report of women reformers that in one of the dance halls six girls appeared in nightgowns and others in baseball suits, with bloomers that hardly "bloomed" at all.

"At some of the balls in high society I have seen costumes worse than those worn in the worst of the so-called dance halls." Mayor Harrison said. "Talk about girls in baseball suits— just go over to the Lake Shore Drive and see girls riding horseback in costumes that would make the most hardened blush."

DANCED HER FOOL SELF TO DEATH.

New York, June 22.—In striving to become the champion dancer of Ridgewood, the dances including the Tango, the Boston and other steps, at a "block party," which took place on the pavement in Silver street, near Fresh Pond road, and in which more than 1,000 couples participated, Mrs. Edna Wagner, after dancing continuously for more than four hours with her husband, Richard Wagner, a plumber, fainted, and soon after reaching her home died.

Mrs. Wagner, who was 32 years old, was seen to half collapse more than once, but she kept on dancing until she had more than four hours to her credit. Then she dropped helpless in her husband's arms.

Mrs. Wagner's condition grew so alarming that a physician was summoned. He ordered her taken to her home at once. Other physicians were called in but their efforts to revive her proved futile.

CLAD ONLY IN NECKLACE AND SLIPPERS.

Pittsburg, June 2.—The police today prepared 85 warrants for that number of men said to have attended a sensational dancing exhibition in the Bavarian Society club house Sunday night. Four men were arrested today and Tiny Duschee, aged 21, Spanish dancer, was held for court. The warrants charge misdemeanor.

From what the police heard today from the four men brought in, the three dances "Spring", "Oriental" and "Fig Leaf", are not terpsichorean movements usually seen in burlesque or even in "artistic" circles. Try as they would, not one of the men could remember what it was Tiny wore, other than a necklace and a pair of slippers.

Tiny tried to make some protest against being detained by the horrid police, "who know nothing of art," but she failed to persuade the magistrate that her art was harmless even to the most prudent.

MORE NASTINESS IN THE NAME OF ART.

St. Louis Republic.

Two Bacchic dances proved the features of a really brilliant concert given by the Symphony Orchestra at the Odeon las night. Louise

La Gai, a "classic dancer," was the soloist of the evening. Miss La Gai's performance proved to be interesting and illuminating. Two years ago it could have been pronounced astounding, perhaps shocking. So the world moves and the times change.

Miss La Gai was draped, after the fashion of the women of her cult, rather negligibly. The bare feet and limbs which so shocked America when Maud Allen and Isadora Duncan first produced them and the classic dance cause no comment now. Two of the young woman's dances were decidedly Bacchic, one, "La Sacrifice," pronouncedly so. But she did them with such thorough spirituality that they were to the "habile" quite inoffensive and entirely unsuggestive.

Miss La Gai's first dance was "La Vie Joyeuse," by Massenet. Miss La Gai interpreted "The Joyous Life" to mean a young girl just crossing the threshold of womanhood. She sees a spirit laying all life's so-called "temptations"—wine, jewels, clothes, the love of men, things commonly known as "a good time"—before her. The spirit also promises her immortality in the next world to come if she will put aside the temptations of this world; death and uglier things if she succumbs to them.

As Miss La Gai set it forth in her pantomimic or dramatic dance last night the young woman does not mind death a little, but takes a long chance with the "good time". She finds it to be utterly hollow. She wants fine clothes and many jewels, but when she gets them tosses them aside as dress. When wine and love are offered her she clasps them to her bosom. Wine dulls her senses, she commits herself to a life of "pleasure", which always seems to prove fatal, dances madly, barefooted and bare limbed, and whirling wildly falls into the certain arms of Death.

Her third and final number was purely Bacchic. Miss La Gai impersonated a young woman at the shrine of the god of wine offering him the sacrifice of herself. She throws aside the white veil of innocence and assumes the garb of passion, the skin of a leopard.

(Elinor Glyn please note.)

She empties the cup that cheers and dances before the god until he must accept her spirit. When she feels that she has found grace in his eyes she swoons away in an ecstacy of joy at his feet.

Miss La Gai danced another number not quite so rose-crimson as "La Vie Joyeuse" and "Le Sacrifice". Clad in the costume of 1683, she danced the "Musette" from Steinke's "Musette and Tambourin," and then a really very beautiful thing, Delibe's "Snowflakes." These last dances were much prettier and not at all so spiritually disturbing as the bacchanals.

The orchestral programme was light, smart and exceedingly brilliant. It began with Berlioz's "Hungarian March" and the overture to Wagner's "Rienzi." Then came Saint-Saen's perfect "Henry VIII" suite with its rollicking Scotch idyll, gipsy dance, jig and finale.

MEN MUST FONDLE GIRLS' FEET.

When the favors were drawn at the leap year dance of the Holiday Club at the Illini Hotel, in Alton, New Year's Eve, each of the fifty-four young women present was asked to deposit her right slipper in a basket.

The young men then drew them from the basket, after they had been well stirred. After much difficulty the young men matched the slippers by trying them on the dainty feet, and the dance started.

UNDERGARMENTS WORN FOR PUBLIC VIEW.

The dance is the thing.

"Every woman is dancing."

"A rather broad assertion to make, but it certainly looks that way in New York!" said a Chattanooga woman yesterday.

A local buyer of ligerie for a local department store, speaking of the new modes as she viewed them in the east, continued:

"They are 'tangoing,' 'hesitating,' 'dipping' with more 'gusto' than ever before. This happens every afternoon and night.

"Because of the greater frankness with which she shows them, the woman who tangoes must have pumps and stockings that are more than ordinarily elaborate, and even her lingerie is especially designed for the dance.

"Tango garters are shown of lace and crepe de chine, and 'tango' bloomers with pleated ruffles of lace in many effects. The 'tango' petticoats are shown in combination with crepe de chine and plaited chiffon. The 'harem' night gown is something entirely new, being displayed for the first time this season.

EVEN PALLBEARERS MUST DANCE.

From The Cincinnati Inquirer.

St. Louis, Mo., February 5.—In a hall adorned with coffins, funeral shrouds and skeletons, the Jolly Pallbearers' Club, of Welston, will cap the climax of gayeties in a gloomless ball St. Valentine's night at Columbia Hall.

A badge of crepe will designate members in good standing and the Floor Committee will arrive in a hearse. The grand march will be accompanied by the music of a dirge and the "casket glide" will be the feature dance of the occasion.

The glide, designed specially for the occasion by Louis Selz and Vincent Kemp, is heralded as a solemn and sinuous movement, leavened to some extent by the alloyed decorum of a properly joyous pallbearer.

Several undertakers of the city have responded enthusiastically to the opportunity which offers the first faint hope of jollity in their gruesome vocation and are planning on a whale of a time.

They have decorated the dance program with blithesome little requests to let them select "your last resting place," to "seek them in the end" and have covered the little leaflet with cuts of coffins, metal caskets and concrete burial vaults.

AMBASSADORS WIVES SHOCKED.

Americans have been wont to believe that Continental European society is much looser, morally, than ours; but Washington's dancing set have disgusted European dames. The correspondent of The Louisville Courier-Journel writes of Mrs. Patterson's ball, "All agree that last night the freakish dance reached the limit of propriety. Baroness Hengelmuller, wife of the Austrian Ambassador; Mrs. James Bryce, wife of the British Ambassador; Countess von Bernstoff, wife of the German Ambassador; Marchioness Cusani, wife of the Italian Ambassador, and Mme. Bakhmeteff, wife of the new Russian Ambassador, as well as a number of well-known Washigton women expressed themselves as being horribly shocked by the new dance.

LIFE LAMPOONS NEW YORK DANCERS.

This sporting paper says: "Deportment experts have set their faces against the new dances and assert with vehemence that they are no longer to be. The Mayor, through the Board of Licenses, has warned the licensed dancing masters not to teach them. Then newspapers have exposed them, the slum-workers discountenance and forbid them, the guardians of the manners of the well-to-do have given them formal, though somewhat tardy, notice not to show a leg at Sherry's, and if they are still danced in the smart set it must be with a sharp eye out for the police.

It is a pity that such a spasm of official and extra-parietal vigilance should be necessary to keep dancing decent among our young people, and it is interesting that this vigilance should seem to be required just as much in what we regard as the uppermost planes of our society as in what we compute to be lowest. Terpsichorean taste seems to be about the same here among all the kinds of people from river to river and up and down. It might be expected that in the upper social ranges there would be standards of decorum duly maintained and exacted by competent dragons whose ideas were definite and their authority respected. But both the standards and the dragons seem to be lacking. No doubt that is because recognized standards are a good deal dependent on social organization, and New York is so big that the organization of its richer, and what should be its more polite, society has pretty much fetched loose and gone over the falls.

There is no particular line of separation between the sheep and goats; no known set which can define what is a sheep and what a goat, and I expect its goats. New York is socially interesting just as the three-ring circus is interesting. It is a bully show, but the barker who insists that it is, as a whole, a refined entertainment, is not a conscientious man.

TURKEY LEG AND SPLIT BATHING SKIRT.

Houston Chronicle.

"Turkey Leg" is the newest disease. It gets its name because it comes from "turkey trotting" too much. High society, the kind that dwells in Newport, has it. Houston, if it turkey trots too much, may get it. And Houston mothers as well as Newport mothers have of recent date become worried.

Doctors to the turkey trotting rich say that the only cure is to shake your leg or get it pulled several times daily. The cause is that turkey trotters trot mostly on one leg. This shortens and cramps one leg, causing pains and aches. Hence the doctors and the "shakes" and pulls.

Another worry is the "split" bathing skirt. They have appeared in force at Newport and a few dared the surf at Galveston. One in brilliant red, much slashed, was at the Breakers last Sunday. Next Sunday The Chronicle will print a full page story illustrated in colors about the new "Turkey Leg" illness and the split skirt.

DANCED THE HOUSE DOWN.

Aurora, Ill., Jan. 24. Joseph E. Bishop, 22, and his bride, aged 21, were seriously hurt, and twenty guests at their wedding injured late today when a portion of the house in which the nuptial celebration was being held collapsed while the guests were dancing the tango.

Bishop suffered a broken arm, sprained ankle and probable internal injuries, while his bride, who was Miss Florence Vargman, suffered severe internal injuries. Physicians say she may die.

The marriage ceremony was performed in St. Michael's Church, and afterwards 100 guests assembled at a residence at 214 North Broadway for the wedding feast and dance. While twenty couples were dancing the tango on the second floor, the stairway and the portion of the floor collapsed, hurling many men, women and children to the floor below. Police removed the injured and the bride and groom were hurried in ambulances to a hospital.

GOVERNOR DANCES AWAY CHANCE FOR SENATORSHIP

It is stated, on what seems to be good authority, that Gov. Major, of Missouri, has danced away his chance for a seat in the Senate. Some months since, it was considered certain that he would succeed Mr. Reed, the present incumbent. All of a sudden, he concluded to learn to dance, since which he has devoted himself almost exclusively to this voluptuous pastime. More serious matters have been neglected for the tango, the hesitation, and the fox-trot. His name now appears in the society, rather than the political column.

America has no place for the dandy, dancing Senator.

TANGO CRAZE EXPLAINED.

LINCOLN, Neb., March 14.—Even faculty members at the State University have become interested in the tango—not because of their desire to dance it, but to find out what is the cause of its fascination. Dr. Edwin Maxey, instructor in international law, has offered the first solution. He says the reason for the rage is: "The people have reached the stage where they have an overdeveloped sense of rhythm and an underdeveloped sense of propriety."

LOSES AN EYE DANCING TANGO.

ASHVILLE, N. C., Nov. 13.—For the pleasure of dancing the tango, Brent Latimer of Greenville, S. C., paid the price of one eye, the sight being destroyed by a quill in the hat of the young woman with whom he was dancing.

Latimer and the girl essayed the tango. In making a turn the quill swept in behind his glasses, cutting the ball of the right eye.

FROM GAY DANCE TO TRAGIC DEATH.

Just as a dance preceded Waterloo, so it did the tragic death a few days ago of Flight Lieutenant Reginald Lord, killed fighting the Zeppelins that participated in a recent raid on England. He was dancing with his fiancee, Miss Violet Bevor, when summoned to meet the aerial invaders. Half an hour later he was dead.

LEGISLATING AGAINST DANCE AND DRESS.

Annapolis, Md., Feb. 19.—Delegate Snowden of Montgomery County introduced in the House of Delegates today a bill to prohibit the wearing by girls and women of a highheeled shoes and slit skirts and also the dancing of such "immoral dances as the turkey trot, the bunny hug, the tango, or the loop-the-loop."

The bill prescribes that money collected from fines for violating its provisions shall be used to "educate girls how to dress decently."

Boston, Mass., March 3.- Modern dances were denounced by a legislative committee today at a hearing on a bill introduced by Representative L. R. Sullivan of Dorchester, prohibiting specifically the tango, lame-duck, argentine, chicken flip, bunny hug and grizzly slide.

CHAPTER VIII.

A CLOSING MISCELLANY.

A SUGGESTIVE BIT OF ADVERTISING.

I have in my possession a red card—how appropriate that color!—on one side of which is the advertisement in loud lettering of a New York dance hall, "Admission 25 cts. ladies free," and on the other an advertisement of a well-known brand of bottled beer and following two songs:

Oh, Mr. Dream Man.

"Oh, Mr. Dream Man, please let me dream some more,
Just like the dream I had the night before.
I dreamed about a lovin' man—he was so sweet!
And when he started lovin' me my heart began to beat,
And when he kissed me, um-um-um!
He made me ask for more. He's a prize!
I idolize his great big, dreamy, dark-brown eyes.
Oh, Mr. Dream Man, I want to dream some more."

That Baboon Baby Dance.

"Oh that dance, that baboon baby dance!
Swing me high, swing me low,
Kiss me quick and away we go!
Honey mine, now aint that just fine?
If you want to win my love
And my heart and my hand,
If you want to win a home
That's the best in the land,
Do that ba—, do that ba—, do that baboon baby dance."

How suggestive that this one card should make bedfellows of three kinds of social evil—Beer, the dance and ribald uncleanness!

HOT SHOT FROM HAM'S HOWITZER.

Under this heading the newspaper report of one of my sermons on the dance groups the following paragraphs caught at random by the reporter:

There are only two places where indiscriminate hugging is tolerated—the brothel and the ball room.

The average age of dancers is 25 for women and 31 years for men. Can an amusement so deadly be good exercise?

Some of you who profess to be shocked at my language should remember that no language is too ugly to describe ugly sins. The sins themselves do not seem to shock you.

Holding up illustrations of dancing lessons given in a magazine, the preacher said: "See how those girls are twined around the men like a bean vine around a cornstalk."

In Lexington, Ky., society women who give balls that send girls to lives of shame have now demanded that they be run out of the city, and several committed suicide when ordered to leave.

Statesmen are legislating against the dance; cities are circumscribing it; medical societies are crying out against it, and the church can do nothing less than to enforce its laws against all within its communion that will not renounce it.

The greatest shield to womanly virtue is modesty, and no woman can dance without crucifying her modesty. It doesn't require any brains to dance. Eyery lunatic asylum teaches the inmates to dance because it is the only amusement they can learn.

Girls, the world will think of you just what you make it think. I'd rather my wife would have an appetite for drink than a desire for many lovers. You can never get people to take your modesty seriously so long as you defend, or even tolerate, an institution so altogether vile as the dance. You are morally blind and insane.

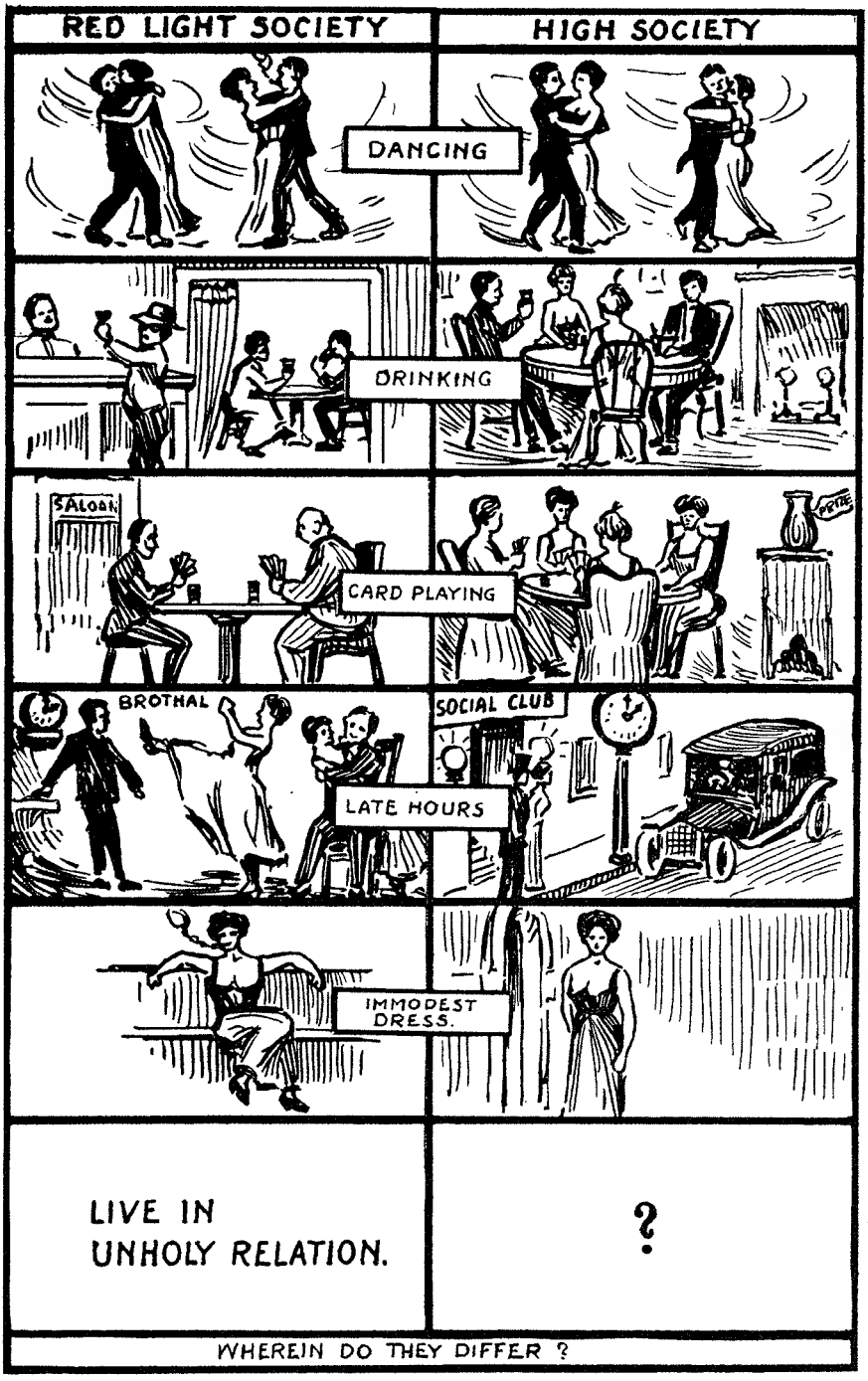
As I walked down the Bowery in New York one morning about 2 o'clock with the superintendent of a mision, he pointed to a young woman crazy drunk on the street, and said three thousand such creatures were recorded, names and residences, in his mission, and four of every five attributed their downfall to the dance.

During our meeting at San Angelo, Texas, it came out, and was published in the San Angelo Standard, that when the tango first came out two society young men there went to a brothel and were taught the tango by the fallen women and then they went to their high toned club and taught it to the rest, and that was how San Angelo society learned the tango.

I have proved that the dance in which both sexes engage together originated with savages as a part of their degraded pagan worship, has been preserved and handed down by the brothels, has been condemned by the churches, statesmen, scientists, preachers, social workers, physicians and the press; that it fosters adultery and fornication, wrecks women, ruins homes and threatens society with moral bankruptcy. Are you going to continue to endorse it?

SOCIETY BRIEFLY ANALIZED.

Primarily, society is of two kinds—good and bad. Good society includes all those whose pursuits and presence bless and purify. They are found among the rich, the poor; the influential, the humble; the learned and the unlearned; the cultured and the unpolished.


RED LIGHT SOCIETY
HIGH SOCIETY
DANCING
DRINKING
SALOON
CARD PLAYING
BROTHAL
SOCIAL CLUB
LATE HOURS
IMMODEST DRESS.
LIVE IN UNHOLY RELATION.
?
WHEREIN DO THEY DIFFER ?

Bad socity is of two classes—high and low.

High society is made up of the idle rich who having nothing useful to do devote themselves to folly. They have given themselves the high-sounding name expressive of their pretensions.

Low society is made up of all the wretches of the red light districts and the underworld generally.

High society and Low society have the following catalog of things in common:

1. Both dance.
2. Both drink.
3. Both play cards.
4. Both keep late hours.
5. Both dress immodestly.
6. Both support the saloons.
7. Both support the theater.
8. Both appeal to the sensual, rather than to the intellectual and spiritual.
9. Both are enemies to Christ and the church.
10. Both corrupt all they touch.
11. Both are parasites; producing nothing of value, but consuming the products of the labor of others.
12. These twin evils have caused the downfall of every civilization that has perished from the earth.

They are interdependent friends.

The High furnishes the victims to supply the ranks of the Low.

The High furnishes the patrons to keep up the business of the Low.

The Low furnishes the diversions and amusements for the High.

They are children of one father, the devil.

They are bound for one destiny, hell!

PRESIDENT WILSON PILLORIES HIGH SOCIETY.

Praise for the "simple, straightforward" people of the Southern mountains and criticism of "the airs that high society gives itself" were voiced by President Wilson at a meeting held in Washington in the interest of Berea College, Kentucky, founded to educate the mountaineers. The President declared that the college was "going straight to the heart of one of the most interesting problems of American life," and added that "the only thing that is worth while in human intercourse is to wake somebody up."

Speaking of the work of the college, the President declared that its object was "to do what America was intended to do, to give people who had not had it an opportunity, and to give it to them upon absolutely equal terms, upon a basis not of birth, but of merit."

"What America has vindicated above all things else," said the President, "is that native ability has nothing to do with social origin. It

is very amusing sometimes to see the airs that high society gives itself. The world could dispense with high society and never miss it. High society is for those who have stopped working and no longer have anything important to do.

"Those who can open up the great origins of power are those who feed the Nation, and when one thinks of that old stock in storage there in the mountains for over 100 years, untapped, some of the original stuff of the Nation, waiting to be used, one ought to bid godspeed to those men who are going there and using this old capital that has not even been put out at interest."—Washington Correspondence in New York Times.

GENERAL SUMMING UP.

In order that (you) the Jury may render an intelligent, fair and impartial verdict on the dance and tell the public what is to be done with it as an institution, let us hastily review the evidence that has been introduced in the case.

1st. All churches, except the Mormon church, condemn the dance in strongest terms.

2nd. The ablest Ministers and Evangelists of the past and present have waged relentless war against it.

3rd. Colleges and Universities are forbidding it as an improper closing to a college course.

4th. City Administrations consider it a menace to public morals —and watch and censor it accordingly.

5th. The German Emperor considers it improper for army officers.

6th. In the face of a storm of criticism and opposition both Federal and State Administrations have denied to the dance a place in inaugural celebrations.

7th. Medical Journals are sounding notes of warning against the dance as wrecking the constitutions of our girls and women.

8th. Dancing Masters say two thirds of the girls ruined fall through the influence of the dance.

9th. Matrons of Rescue Homes and Rescue Workers say seven-tenths of the girls they deal with have gone down through the influence of the dance—and that the increase of the White Slave Traffic is caused by the familiarity of the sexes in the dance.

10th. Such periodicals as Collier's, Literary Digest, New York Sun and Puck speak out against it as (1) Putting difficulties in the way of reform; (2) As preserved through all the ages by habitues of low resorts and dives, never losing its original reason for existence, nor deprived of its appeal to the profligate and debased instincts, retaining without change its original meaning and unmodified in effect. Puck

says, (3) The dance is the road to the Bawdy House, Disease, Insanity, Suicide, the Potter's Field and HELL.

11th. Evangelists and Christian Workers find that the bondage of the dance is worse than the bondage of drink—turning its devotees away from Christ and eternal life.

12th. Hospital records tell of thousands of mothers and innocent babies whose physical lives are wrecked because of it.

LOGICAL DEDUCTIONS MADE.

1. Just as the dance for amusement and pleasure indulged in by the opposite sexes intermingled originated in sex impulse and was indulged in as a prelude to sexual indulgence in the vile worship of the pagans; its fascination today is still due to sex impulse and its appeal is to those in whom the animal dominates the intellectual and spiritual

2. As a people become rich they grow idle, become gluttonous, drunken, self-indulgent and those indulgences produce mental and moral decay, so that they fall easy victims of more vigorous because more abstemious peoples. The civilizations of Babylon, Greece, Rome went that way.

3. The waltz, the first of the brood of modern round dances, originated in a Paris brothel, was adopted by high society in the corrupt times of Lord Byron, and was introduced into America soon after the French revolution. The tango emanated from the brothels of New York, the grizzly bear from the low Chinese dives of San Francisco and the turkey trot from New York Bowery tenderloin.

4. That the keepers of such resorts as assignation houses and houses of prostitution consider these dances their best business asset is attested by the fact that they invariably have a dance hall annex when permitted by law. For these dances furnish them with both their inmates and their patrons.

5. They breed adultery, fornication, drunkenness and misery, and they spread diseases which now threaten our race with decay and our nation with moral bankruptcy.

6. They constitute a snare to the innocent, a stumblingblock to the blind and a pitfall to the weak.

7. They crucify modesty, murder innocence, and develop in the unmarried youth of both sexes passions which endanger health of body, virtue of soul and efficiency of mind.

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No. 35. Lead Me.

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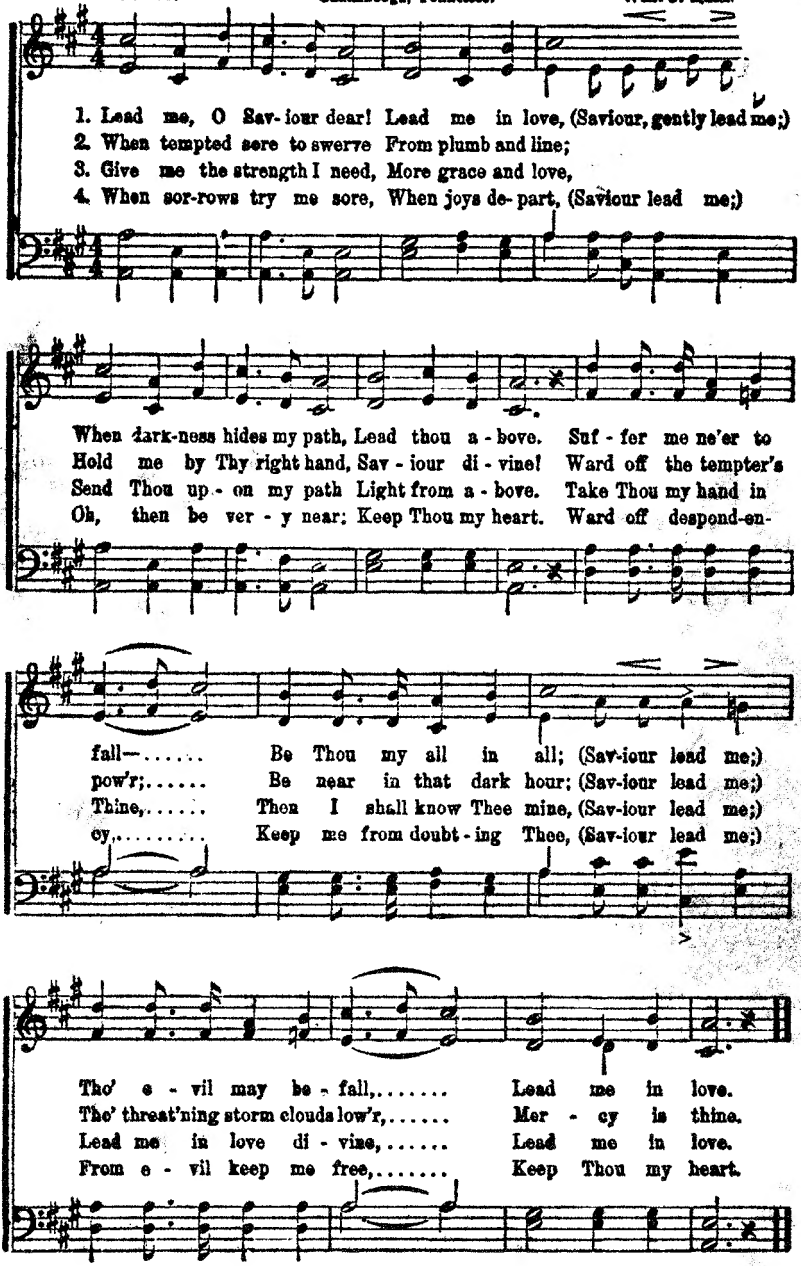
John M. Morse. Wm. J. Ram.

1. Lead me, O Sav-iour dear! Lead me in love, (Saviour, gently lead me;)
2. When tempted sore to swerve From plumb and line;
3. Give me the strength I need, More grace and love,
4. When sor-rows try me sore, When joys de-part, (Saviour lead me;)
When dark-ness hides my path, Lead thou a-bove. Suf-fer me ne'er to
Hold me by Thy right hand, Sav-iour di-vine! Ward off the tempter's
Send Thou up-on my path Light from a-bove. Take Thou my hand in
Oh, then be ver-y near; Keep Thou my heart. Ward off despond-en-
fall—..... Be Thou my all in all; (Sav-iour lead me;)
pow'r;..... Be near in that dark hour; (Sav-iour lead me;)
Thine,..... Then I shall know Thee mine, (Sav-iour lead me;)
cy,..... Keep me from doubt-ing Thee, (Sav-iour lead me;)
Tho' e-vil may be-fall,..... Lead me in love.
Tho' threat'ning storm clouds low'r,..... Mer-cy is thine.
Lead me in love di-vine,..... Lead me in love.
From e-vil keep me free,..... Keep Thou my heart.

The Ham-Ramsay Song Book is the Prettiest and Most Inspiring Collection of Gospel Songs Ever Bound in One Book.